

Incipit speculum vite xpi.

At the begynnyng of this pheynyng of the boke that is clepyd
the myrour of the blesyd lyfe of iesu cryst. The first part for
the monday. a deuoute incydacyon of the greate counsell in
heuen for the restorynge of man and his saluacion. Capitulū primū.
¶ Of the maner of lyuyng of the blesyd virgyn mary. Capitulū secū.
¶ Of the incarnation of Iesu and the feest of the annuyacion/and of
the gretyng Ave maria. Cap. iii.
¶ Howe our lady went to Elyzabeth/ & mekely gretyd hir. Cap. iii.
¶ Howe Joseph thought to leue pruely our lady saynt mary. Ca. vi.
¶ Of the natuyte of our lorde Iesu cryst. Ca. vii.
¶ Of the circumcysyon of our lorde Iesu. Ca. viii.
¶ Of the Epiphanye that is open shewyng of our lorde Iesu cryst
Capitulum. octauum.
¶ Of the puryficacyon of our blesyd lady saynt mary. Cap. ix.

The seconde part for the tuesday.

¶ Of the fleyng of our lorde Iesu into Egypt. Ca. ii.
¶ Of the turnyng ageyne of our lorde Iesu fro Egypt. Cap. xi.
Howe the chylde Iesu was left alone in Jerusalem. Ca. xii.
What maner of lyuyng our lorde iesus had/ & what he dyd fro the
tyme that he was twelue yere olde; vnto the begynnyng of hys xxx.
yere. Capitulū. xii.
¶ Of the baptyn of our lorde/ and the wey thereto Cap. xiii.

The thirde part for the wednesday.

¶ Of the fastynge of our lorde iesu/ and his temptacions i desert. Ca. xv.
Howe our lorde iesus beganne to teche/ and gadred discyples. Ca. xvi.
¶ Of the myracle done at the brydale of water turned into wyne. ca. xvii.
¶ Of the excellent sermon of our lorde Iesu in the hyll. Cap. xviii.
¶ Of the seruaunt of Centuryo/ and the son of the lytel kynge heelyd of
our lorde iesu. Cap. xix.
¶ Of the palatyke man layde do wne in his bedde/ and helyd of our lorde
Iesu. Ca. xx.
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hemme of our lordes clothynge. Cap. xxi.
¶ Of the conuersyon of Marymaudeleyn. Cap. xxii.
¶ Of the spekyng of our lorde Iesus wþth the woman Samarytane
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ger vpon the Sabot day. Cap. xxiii.

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hym their kyng. Ca. xxvi.
¶ Of the prayer of our lorde iesu cryst in the hyll. Ca. xxvii.
Howe the pharysees and other toke occasyon of sclaundre of the wþz

¶ Tabula

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Howe our lord apperyd to maudeleyn,	Cap. III.
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¶ Expliciunt Capitulz.

Sequitur prohemium

Actende lector: huius libri, p[er]tinet sequitur in anglico scriptis p[er] vbi
cūq[ue] in margine ponitur littera P[ro]p[ter]a, verba sunt translatoris, siue
copilatoris in anglicis: preter illa que inseruntur in libro scriptis sibz
comunem opinionem a venerabili doctore Bonaventure in latino de me
ditacione vite Iesu cristi. Et quando peruenitur ad processum / et ver
ba eius: dem doctoris inseritur in margine: littera B[onaventura], prout legenti, siue
intuentissimum librum speculi vite cristi h[ab]e[re] poterit apparet,



communicandum decreuit et mandauit ad fidelium edificationem et hereticorum sive tollardorum confutationem.

Quicunq; scripta sunt ad nostram doctrinam scripta sunt ut per paientiam et solationem scripturarum speciem habeamus. Ad 10 manus. xv. These be the wordes of the great doctour and holy apostle saynt Poule: consideringe that the gostly lyuinge of al crysten creatures in this woorlde stondeth specyally in hope of the blyssle and lyfe that is to come in another woorlde. And for al moche as two thyn ges principally noucyshe and strength this hope in man/that is paciens in hert and ensaumple of vertues/ and gode lyuinge of holye men wryten in bokes and souereynlye the wordes and the dedes wryten of our lord Jesu very god and man for the tyme of his bvely living here in erthe. therfore to strength vs and confort vs in his hope spekethe the Apostle the wordes afor sayde: to this entent saynge that al thiges that ar wryten generally in holy churche: a specyally of our lord Jesu cryste they be wryten for our lernyng: that by paciens and confort of holy scryptures we may haue hope: that is to say of the lyfe and blyssle that is to come in another woorlde. Hereto accordyng spekethe Saynt al. xvi. thus. Goddes sonne toke mankynde: and ihym he suffered that longed to man/ and was made medycyne of man/ and this medycine is so moch that it may nat be thought. for there is no pride but it may be heled thrughe the inckenesse of goddes son Ther is no couetyse but that it may be heled thrughe his pouerte. No wrath but that it may be heled thrughe his patience. No malice but that it may be heled thus ghe his charyte. And mo; couer there is no synne of wykednesse/ but

Oemorandum est circa annum domini millesimum quadringentesimum decimum originalis copia huius cibz: sed licet Speculi vite christi. In anglis presestebat londoni per scriptorium eiusdem. P. reuerendissimo in christo patri et domino domino thome Arundel. Cantuariensi archiepisco ad inspicendum et debite examinandum antequam fuerat libere comunicata. Qui post inspectionem eiusdem per dies aliquot retrahens ipsum librum memorato eiusdem pro parte vocis oraculo in singulis commendauit et approbavit necnon et auctoritate sua metropolitana utpote Catholicum publice

Prohemium.

that it shal want it and be kepte fro it: the whiche beholdeth inwardly & loueth a foloweth the wordes and the dedis of man i whome goddes son gaue hymselfe to vs i ensauple of gode luyige & herfore nowe both men and wymen every age and every dygnyte of this worlde is styrred to hope of euerlastynge lyfe/ and to this hope & to this entent wþ the holy wryt. Also ben wryten dyuers bokes of holy men: nat onely to clerkes in laten/ but also in englishe to leude men and wymen and them that ben of sympyle vnderstondyng. amonge the whiche ar wryten deuout medytacions of crystes lyfe more plainly in certeyne partyes than is expressed in the gospel of the four Euangelystes. And as it is sayde the deuout man and worthy clerke Bonauenture wrote them to a religiouse woman i laten the whiche scripture and wrytig for the fructuous mater therof steryng specyally for the loue of Iesu crist and also for the pleyne sentence to comon vnderstondyng semeth amon ge other souereynly edysfinge to sympyle creatures. the whiche as chyldren haue nede to be fed wþth the mylke of lyght doctryne. & nat wþ the lab miete of great clergy and hyghe contemplacion. wherfore at the instaunce & prayer of some deuout soules to the edysfacion of such men and wymen is this day drawynge out of the folsayde boke wryten i englyssh: wþth more put to in certeyne partyes and also wþthdrawynge of dyuers auctoritees & maters as it semeth to the wryter herof moste spedefulle: and edysfinge to them that be of sympyle vnderston dyng. To the whiche sympyle soules as saynt barnardz say the conte placyon of the manhode of cryst is more lykige more spedeful and mo re lyker than is hyghe contemplacion of the godhede. And therfore to them is principally to be set in mynde the ymage of crystes incarnaciō pallyon and resurrecyon. so that a sympyle person can nat thynde but bodyes and bodely thynges may haue some acordynge to his affectyon: wherwþth he may fede and styrre his deuocion. wherfore it is to vnderstonde at the begynnyng as a prynce ympalle and general rule of dyuersc ymagynacyons that folowen herafter in this boke that the discryuynge of speches or dedes of god in heuen and aūgels or other gostely substances ben only wryten i this maner: to this entent: that is to say as deuout ymagynacyons and lykenesses steryng sylle soules to the loue of god and desyre of heuenly thynges. for as saynt gregory saith Therfore is the kyngdome of heuen lykened to earthly thinges that by tho thinges that ben vsible and that man kyndely knoweth he be stired and rauylshed to loue and desyre gostly mynysible thynges that he kyndely knoweth nat. Also saynt Iohu sayth that al those thynges that Iesu dyd be nat wryten in the gospelle. wherfore we may by steryng of deuocyon ymagynne and thynde dyuers wordes and dedes of hym and other that we fynde nat wryten so that it be nat agaynst the bylde: as saynt gregorye and other doctours saythe that hoolye wryt may be expowned and vnderstonde in dyuersc maner: and to

Not a pro sa/ no intellectu huius libri.

Gregorius in
Dmella Sis
mule est reg.
cc. th.

Prohemium.

Nora bene.

Nomen libri

dyuers purposes so that it be nat agaynst the byleue of gode maneres. And so what tyme and in what place in this boke is write that thus dyd or thus spake oure lord Ihesus: or other that ben spoken of/ and it may nat be proved by holy wryte or groundyd in expresse sainges of holy doctoures it shall be taken none other wryte/ thanne as a deuoute meditacyon that it myght so be spoken or done And so for as moch as in the booke be conteyned dyuers ymaginationys of crystes lyfe: The whiche lyfe fro the begynnyng unto the endyng euer blyssyd and with out synne passyng al the lyues of all other sayntes as for a synguler prerogatyue may worthly be cleped the blyssyd lyfe of Ihesu Crist. The whiche also forbycause it may nat be fuli descryued: as the lyues of other sayntes: but in a maner of lykene. Ie as the ymage of manrys face is shewed in the myroure. Therfore as for a partenent name to this booke it may skylfully be cleped the mynroure of the blyssyd lyfe of Ihesu Crist. Furthermore for to speke of the proturable and good mater of this booke the forsayde clereke Bonaventure spekyng unto the woman afor sayd in his prohemy begynned in this maner sentece. Bonaventure Incipit



Item goostely she wryng in that maner the gospel of criste Jesu. She set and bare it cuer in the preuite of hir brest. In the same maner I cou sell that thou doo. For amonge al goostely exercyses. I byleue that thys is moste necessarye and moost profitabile/ and that may bryng the to the hyghest degré of gode lyuyng that standeth specially in pa fight dyplyng of the wroldes paciente sufferinge of aduersytes and encreas and getinge of vertues.



Monge all oþer vertuous commendyn gis of the holy virgynsaynte Cecylley it is wrytten that she bare alwayes the gospel of hyd in hir brest y may be vnderstonde that of the blyssyd lyfe of our lord Iesu criste wrytten in the gospel he chale certeyne partyes moste deuoute in the whiche she sette hir me dytacion and hir thought night and day with a clene and a holy herte/ and whan she had so fuli al the maner of his lyfe ouer gone. She beganne agayne/ And so wþth a lykyng and swete

Prohemium.

for soth thou shalt neuert fynde wher man may so perfyghtly be tau-
ght fyft to stable his hert agaynst vanytes and deceauable lykinges
of the Worlde, also to strength hym amouge tribulacions and aduers-
syttes and forthermore to be kept fro vyses and to gete vertues as in
the blyssed lyfe of our lord Iesu cryste the whiche was cuer wythout
defaute moche perfyte, fyft I say that baly medytacyon and costomas
bly of the lyfe of Iesu cryste stableth the soule and the herte agaynst
vanytees and dyceyuable lykinges of the Worlde. This is the wedt
openly in the blyssed vyrgyn Cecylle before named: whan she syled so
fullly hyz hert of the lyfe of Iesu cryste, that the vanytees of the Worl-
de coude nat ente in hym: for i al the pōpe of weddinge where so ma. ip
vanytees ben vled. whan the organs blewe & songe she let hyz hert bla-
bly in god saynge and prayng. Lorde be my hert and my body cleane
and nat defyled so that I be nat confounded. Also as to the seconde/
wherof haue martyrs theyz strength against dyuersle tourmentes but
as saynt Barnarde sayth in that they let al theyz deuocyon in the pas-
sion and woundes of cryste, for what tyme the martyrs stondeth wy-
th the al the body to tent Neuerthelesse he is glad and toyfull in alle his
peyne/ wher trowest thou is than his soule and his hert soothly in the
Woundes of Iesu/ ye the woundes nat cloed but open and wyde to
entre in: or elles he shulde fele the harde peyne and myght nat bere the
peyne and the sorow/ but sone sayle and denye god. And nat onelye
martyrs but also confessours and vyrgyns: al that lyue ryghtwyse
ly despysyng the Worlde: in many trybulacions infixiuites and de-
dys of penaunce both kepyng pacience. And also moxeouer her with
ben toyful and glad in soule as we may se alway, and why so: but for
theyz hertes ben more properlye in crystes body by devout medytacy-
ons of his blyssed lyfe than i theyz owne bodles. & to the thyrde poynt
that it kepceth i o vyses and is disposed soueraynly to getynge cōver-
tues proueth well in that prefectyon of al vertues the whiche is foun-
de in crystes lyfe. for wher shalt thou fynde so open ensaumple & doc-
tryne of souerayn charyte of perfyte pouerte of profounde mkenesse
of patiens and of other vertues, as in the blyssyd lyfe of our lord Ies-
su cryste. Herfor sayth saynt Barnarde that he trauaylith in veyne a-
bout the getynge of vertues who so hopeth to fynde them any wher
but in the lord of vertues, whose lyfe is the myrror of temperaunce
and al other vertues. To here great confort and gostely profyte in de-
vout contenplacion of crystes blyssed body. wherfore yf that thou co-
uetest to fele truly the frute of this boke: thou must wyth all thy thou-
ght & al thyntent in that maner make the in thy soule present unto
tho thynges the whiche be here wryten sayde or done of the lyfe of our
blessed lord and sauour cryste Iesu. And that beselye lykynge and
abydyngly as thoughe thou herdest hym speke wyth thy bodely eris
or salwe them in properlye wyth thynten done before the puttynghe as

Primitus

Secundum.

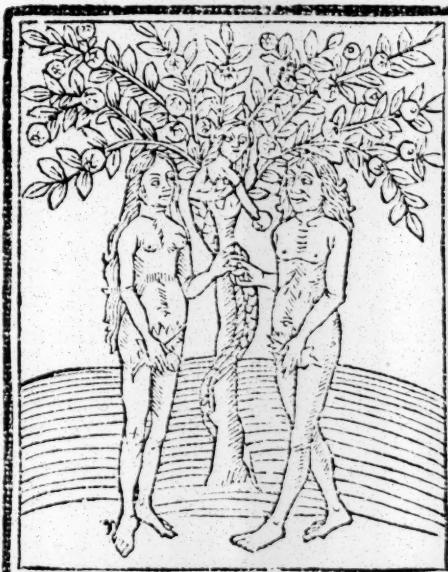
Tertium.

Prohemium.

Way for the tyme and lerynge al other occupacyons and besynes/and though it so be that the begynnyng of the mater of thys boke that is the blyssed lyfe of Jesu cryste be at his Incarnation. Accurthelesse we may fyrst deuoutly Imagyn and thinke som shinges done byfoxe tou chynge god and al his aungelles in heuen and anculst the blyssed vrgin oure lady saynt mary here in brihe of the whiche is to begynne. And for as moche as this boke is deuyded and departed in seuen partes af ter seuen dayes of the weke: cuery day one parte or some therof for too be had contemplacyon of them that haue thereto desyre and deuocyon. Therfore at the munday as the fyrst day of the weke begynneth thys godly werke tellynge fyrst of the deuout instaunce and desyre of holy aungelles in heuen for manrys restorynge and his saluacion to syre manne amonge al other that day spccyally for to worship them. Also nat only the mater of this boke is pertynent and profytale to be had in contéplacion. The forsayd day is to them that wyl and may but al so it long. th to the tyme of the yere: as in aduent to rede and deuoutly haue in mynde fro the begynnyng unto the Natiuite of our Lorde Ihesus. And therfore after in that holy feste of Cristmas and, so forthe of other maters: as holy churche maketh incyon of them in tyme of the yere. And amonge al other who so redeth or hereth this boke felyng any godly wechesse or grace there throuch: pray ye for charyte spe cally for the auctoure/and the dñe/er out therof as it is wrytten here in Englishe to the profyt of the symple and deuout soules as it was sayde before. Thus endith the prohemye/and after foloweth the contemplacyon for Munday in the fyrst partyc and the fyrst chaptre.

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CA deuout meditaciō of the grete counseyle in heuen for the restoring of man and his saluacion. Capitulū primum. Et prima pars.



But spesially and wyth more instance wan the tyme of grace was come/what tyme as we may deuoutly ymagine: alle the blyssed cōpanye of aungels gadred togeder wyth one wylf and souercyne deuocyon felle downe prostrate before the trone of almyghty god kynge of heuen. And Gabryel to whome as saynt Barnarde saythe was made spesially reuelacyon of crystes incarnacyon; i theyz owne name saide in this maner. Almyghty lorde it lyked your hyghe maiestie of youre endeles godenes. to make of nought that noble and resonable creaturē man for our confort and our goodenes that of hym shulde be made the restorynge of our false company Lucyfer and his felawes that fel downe from vs by apostasye: so that he shulde dwel here in this blyssed place wyth vs: louynge and worshypynge you wythouten erade. But lo gode lorde nowe alle they peryshe and none is saued and in so many thousande yere passed we se none of them al herexour ennemys haue the victorye and of them our partye is nat restored: but the p̄son of helc contynnelly fylled: wherto lorde be they borne to gret mylches. For though he it be doone after your ryghtwysnes: neuerthelesse lorde it is nowe tyme of mercy: Haue in mynde that ye made them after your owne lykenesse. and though theyre forfaders foulysly and wretchedlye hathe braken your commaundement. neuerthelesse your mercy is aboue al thyngē. wherfore theyre lyen be set upon you as the seruaentes on the lordes handes/ tyl ye haue mercy & helpe them with a spedeful and seythfuelle remedye.

After the tyme that Man was exyld out of the hys ghe Cyte of heuen by the ryght wise dome of almyghty god so vercine king therof for his trespass and his synne and so wretchedly lay in prysyon/ And was holde in the bodes of the tyraut the deuylle of hel that hote myght come agayne to that blissted Cyte the space of syue thousande yere and more: Al the blissted sp̄ites of heuen desyryng the restorynge of theyre cōpany that was falle downe with Lucifer had great compassyon of so longe myschyf of man/ that was made to theyre restorynge/ And prayed often for his restorynge

P. B.

Prefatio gas
briellis.

CSequitur de de cōtencione inter misericordiam & veritatem.

Barnard, in
ser. de annū-
ciatione.

Nūquid in e-
ternū proicis-
et deus.

Misericordi-
a.

Mia eius su-
per oia opera

Misericordi-
a domini ple-
na est terra.

Veritas.
Principium
verborum tu-
orum veritas.

Justicia.



Herwyth beganne a ma-
ner of alteration & dispu-
tacion byt wenc the fourre kyns
ges doughters. That is to say:
Mercy & Sothfastnes. Peas
& Ryghtwysnes. Of the whys
the fourre mercy and peas acor-
dynge to the aungels prayer as
foresayde were fauorable unto
mannys restoringe. But the o-
ther two systers Sothfastnesse
and Ryghtwysnesse ageyne say-
de. As laynt Barnarde by de-
uout medytacyon maketh he he-
re of a proces fayre & longe. but
to takc therof shorly: as to our
purpos at this tyme somwhat
in other maner and oþer wor-
des we may ymagyn & thynke
th^o. fyrl Mercy & Peas knelynge tofore ther fader kyng of heue by
the prophetys wordes dauid sayde thus. Lorde shalt thou cast away
fro the man wythout ende/or hast thou forgotten to doo mercy. & this
they reherced oft. Than sayde our lorde late call forth your other two
systers: the whiche ye se redy ayenst you. and late vs se also what they
wol say herto. and they were clepyd and cam al togeder. Mercy begā
and sayde in this wyse. My fader of mercy it was your wyl euer wi-
thoute ende amonge your other doughters my sisters to gyue me that
prerogative aboue other werkys nat only I shulde reigne here wyth
you in heuen: but also that the erthe shulde be replenysshed wyth me
vnto so moch vertue: that who so wolde truly and besily aske my hel-
pe in any myscheif or nede: he shulde wythoute fayle fynde your loco-
and helpe thorughe the medyacation of me. But nowe lo my dere fader
that worthy party of erthe and your noble creature man in his great
wretchednes and myscheif and longe tyme lyng: cryeth contynually
and asketh after my helpe: nowe tyme is come: in the whiche but if
ye helpe hym: and saue hym I lese my name. Herageynst that other
syster Sothfastnes saide: ye knowe wel my fader sothfast god that I
am begynnyng of your wordes: & after ye made man i so great wor-
thynesse that ye weddyd me to hym in that condycion that what ty-
me he breke your heest: he and al that come of hym shulde lese ther bles-
syd lyfe and be dampned and put to deth. wherfore he forsoke me and
broke hym to your enemy and myne: the fader of lesynge: wytnes my
syster Ryghtwysnes I peryllshe and lese my name: but he haue deth
that he hathe deserued. Channe spake Ryghtwysnes. Ryghtwys lor-

De thou haste made me gouernour of thy dome lastyng wythout ende
and my lyster trouthe techar of thy lawe: and al if it so be that our ly-
ster mercy be stered wyth pte for mannes saluacyon: neuerthelesse in
that she wolde sauue hym that hathe so greatly forfeted ageynst you &
vs also wythout due satysfactyon. she wolde destroy vs both hyz sy-
sters: that is to say trouth and ryghtwysnesse: and for dico our name.
Here wyth the fourthe suster cam forth that is to say Peas: and syste
soberlye blamynge hyz sisters for theyz contraryous wordes & theyr
stryfe sayde to theym thus. Knowe ye nat wel sisters that our fader
hathe ordeyned and made his place onely there as I am. and I may
nat abyde ned wel there as is stryfe and dyscencyon & is nat scinlye
but fuli ageynst kynde to be amoge vertues: wherfore but ye seas of
stryfe & be acorded. I must for sake you and my fader also. Lo herz is
a great contrauersy byt wenc these four daughters of our lorde and so
great reasons that it was nat sene howe that i mannes saluaciō mer-
cy sothfastnesse/peas and ryghtwysnesse/mayght fully be kepte & acor-
ded. Than bad the fader of heuen that for alsmoche that he had comyt-
ted and gyuen al his dome to his dere sonne souereigne wyl dome kyn-
ge cuerlastige with hym i one godhede: that these.iii. daughters shul-
de go to hym to deterinync this questiō & gyue a dome therō & thā the
kynges souerayne wyl dome wote the sentence & the dome i this man-
ner: & toke it to his chaūceler Reason to rede it in his name/ sainge in
these wordes. this daughter. Sothfastnesse saith that she peryssheth &
leleth hyz name/but man haue deth that he hath deserued & with hyz
acordeth ryghtwysnesse: & on that other syde mercy saith that she pes-
ryssheth & leleth hyz name/but man haue mercy and be sauued & wyth
hyz acordeth hyz fourthe suster peas. wherfore to acorde al these togod
and for a fynal dome in this mater let be made a goode deth of man:
so that one be founde wythout synne that may and wyl innocentlye
and for charyte suffer deth for man & than haue they al that they aske
For than may nat deth lenger holde hym that is wythout syn or tres-
passe. And so he shal perse hym: makynge in hym an hole and a way
throughe the whych man may passe and be sauued. In this sentence & do-
me al the court laudynge & comendinge the souerayne. wyl dome alle-
ted welle thereto. But furthermore they asked amonge themselfe whe-
re that one myght be founde that shulde fulsyl and do this dede of cha-
ryte. and than mercy toke wyth hyz reason and sought amonge al the
orders of aungels in heuen to se whether any of them were able to do
this dede: but therewas none.

Justicia tua
iusticia certe-
nu: & lex tua
veritas.

Par

Pater omne
iudicium des-
dit filio.

Judicium re-
gis.

Domine i ce
lo i aueris or
dia tua.



Non e q̄ faci
at bonū: non
e vslq̄ ad vnu

Homines et
iumenta sal
uabis domi
ne.

Ratio. Inc.
nationis filii
dei.

fynde that one that they desyred. Than sayde peas, Wote ye nat wel that the prophete: that sayde there is none founde that may do goode After warde he put to more and sayth tyl it cometh to one. Thys one man may be he that gaue the sentence afor sayde of manys saluacys on. Wherfore pray we hym that he wol helpe and fulfill it in dede. For to hym speketh the prophete in the psalme afor sayde: saynge, Lorde thou shalt sauc man and bestys after thy great mercy. But than was a questyon amoung the sisters comycted to reason: for to determinyne whiche persone of thre/ the fader/ son/ and the holy goost, one god shulde become man/ and do this merciful dede. Thanne sayde reason that for as moche as the persone of the fader is properly dredful & myghty The persone of the son al wyse and wytty/ And the persone of the holy goost most benyngne and goodly. The seconde persone semeth most conuenient: as to the ful accorde of the forsayde sisters to the skylful remedy of m̄. and to the moost resonable victory of the ennemy. For as touchynge the first. If the first persone of the fader shulde doo thys dede: for his dredde and mercy: & peas myght somwhat haue hym sus
pect: as nat fully fauourable to theym. and so on that other syde: for the souercyne benyngnyte and goodnesse of the holy goost. Trouthe/ & Ryghtwysnes myght dredde: nat of full satisfaction: but to moch mer
cy. Wherfore as a gode mene cuen to bothe partyes. The persone of the son is moost conuenient to perfourme this dede thorough his souereign wyt and wylde. Also it semeth moost skylful remedy to man: for as moche as man forseyd by vnywyt & foly that satisfaction be made for hym by sothfast wylde: that is the son: so that he fell vnto derihe

Also sothfastnesse sought fro
heuen vnto the cloudys beneth
whether there were any creatu
re that myght perfourme it/ and
they were all vnable. Ryght
wysnesse went downe toerthe
amonge the hyghe hyllis/ and into the depe pytte of hell/ whe
ther there was any man that
myght take this goode and in
nocent deth/ But there was no
ne founde clene of synne/ no nat
the chylde of one dayes byrthe/
& so she went vp to hit sisters
tellynge that men had forseyd
& were vnable. & there was no
that myght do that gode dede.
Wherfore they were ful soray
and heuy that they myght nat

by the falce woorde of the fende, that he ryse agayne too lyfe by the true woorde of god. And for moste resonable victory of the enemy it is skilful that as he conquerrd iwan by wycked sleyght and falle wylde domme so he be ouercome & baynquylshed by gode sleyght & true wylde domme & whan reald had sayde this verdyte the fader saide it was his wylle it shulde be so: The son gaue his assent thereto and the holy gooste layde he wylde wortke thereto also. And than fel downe al the spyytes of heuen and soucreynly thanked the holy trynyte. The four lysters aforerayde kyssed and were made acorde; and so was fultilled that the prophet dauid sayde: Mercy and sothfastnesse met louely togeder: Right wylnesse and peaces haue kyssed, and thus was termyned and ended the great counsel in heuen for the restorynge of man and his saluacyn the whiche procelle shalbe take as in lykencesse: & onely as a maner of parable and deuout ymaginacyon sterynge man to loue god soucreinly for his great mercy to man and his endclesse godenesse: Also to honour and worshyp the aungels in heuen for theyre gode wylle to man and for his saluacyon hauynge contynual besynesse; and also to loue vertues; and hate synne whiche brought man to so great wretchednesse: And this moche and in this maner maybe sayde and thought by deuout contemplacyon of that that was done aboue in heuen before the incarnacyon of ieu. Nowe go we downe to erthe & thynke we howe it stode wyth his blyssed moder Mary: and what was hye lyuige here before the incarnacyon of Iesu that foloweth here after.

¶ia & veritas obuiat
rūt sibi iustitia
clat & par oscula
late sunt.

¶f the maner of lyuinge of the blyssed byrgyn mary. Capitulum secundum.

Hit is wryten in the lyfe of our lady saynt mary whanne she was thre yere olde she was offred vp in the temple of fader and moder; and there she abode vnto the age of xii. yere and what she did and howe she lyued there duryng that tyme we may knowe by the reuelacyons made of hye vnto a deuout woman the whiche as men tolde was saynt Elizabeth. In the whiche reuelacyons is contyned amonge other that our lady tolde to the same woman and sayde in this maner whan my fader and my moder left me in the temple I purposed and set stably in my hert to haue god to my fader and often tymes wyth great deuocyon I thought what I myght do to please so that it wolde ples hym to sende me his grace. And herwith I was taught and lerned the lawe of my lord god: Of he whiche iawē of al the comādementes an hyddynges spccially I kepte thre in my herte The fyfth is thou shalt loue god wyth al thy hert wyth alle thy soule wyth al thy mynde and wythe alle thy myght wythout oblyuyoun The seconde thou shalt loue thy neighbour as thy selfe. And the thyrde is thou shalt hate the devyl. Thele I kept truly in hert and anone

Nota plituz
marie.

¶ria p̄cepta

Nota odii i
unicozum

Nota oratio
nem marie.

Nota. vii. pe
ticipes marie

I conciued and toke al the vertues that ben conteyned in al theym
For thare may no soule haue vertue; but if it loue god wth al the herte
For of this loue commeth al plente of grace, And after it is come it abe
deth nat in the soule; but it remueth out as water. But it to be that he
hath his ennemyes that is to saye; vices and synnes wherfore he that
wyl haue grace; and kepe it it behoueth that he dispouse; and ordene his
herte to loue and to hate as is besofsayde and so I wyl that doo in man
ner as I syd: I rose vp alwaye at mydnight and wente forthe before
the aultere of the temple and therwithal so greate desyre and affeccyon
as I coude & myght I asked grace of almyghty god to kepe thoo thre
hentes and al other byddynges of the lawe and to standyng before the
aultere I made seuen petycions to god The whiche ben these syxt I
alked grace of god thrugh the whiche I myght fulyl the herte of loue
that is to saye for to loue hym wth al myn herte The secod I asked
that I myght loue my neyghbour after his wyl; and his lykyng and
that he wolde make me to loue all that he loueth. The thyrd that he
wolde make me to hate and to eschewe al thyng that he hateth. The
fourth I asked mckenes pacience;benygnite; & ceterus; and all other
vertues by the whiche I myght be gracyous; and plesing too goddyns
sight. The v. petycyon I made to god that he wolde leite me se the ty
me: In the whiche that blyssed mayden shulde be boorne that shulde
crys and bere goddyns son & that he wolde kepe my tonge that I mys
ght prayse hir/myn crys that I myght here hir/myn iycyn that I mys
ghte se hir my handes that I myghte serue hir my fete that I myght
go to hir scrusse and my knees wth the whiche I myght honour and
worshyp goddis sonne in his barne In the vi. I asked grace for to be
obeysaunt to the commaundementes of the byshoppe of the Temple.
And the seveth petycyon I prayed to god to kepe al the people to his
seruyc & whan the forsayde crystes seruaunt had herde these wordis
she sayde agayne a wete lady Wete nat ye ful of grace and also full of
al vertues. And the blyssed mayden mary answered wete you welle
for certayne that I helde my silfe as gylty inoste abiect and unworthe
to the grace of god as you And moreouer wene ye daughter that alle
the grace that I had was without trauyale. Nay nat so But I do
tel you and do you to wete that I hadde no grace; gyft; nor vertue of
god wthout greate trauyale contynually prayer brennyng desyre
profunde deuotion and wth many terys and moche afflycyon spe
kinge thynkinge and doyng alway as I coude and myght that was
p'ctyng to god that is for to saye oute take the holy grace thrugh the
whiche I was halowed in my moders wombe furthermore oure Laz
dy sayde wete you wel for certayne that there commeth no grace into
mannes soule but by prayer and by bodily afflycyon And after that
we haue gyuen unto god tho thinges that we may: though they bely

tel and felde: than cometh he into the soule by ryngynge Wyth hym soo
great and hyghe gystes of grace that it semeth to the soule that she fal-
leth in hyz selfe and leleth mynde and thynketh nat that euer she said
or dyd any thyng pleasing to god. and than she semeth in hyz owne
lyght more soule and more wretched than she was euer before. al this
sentence is conteyned in the forsayde reuelacyons. Also saynt Jerom
Wrytyng of hyz lyfe saythe in this maner. that the blissted mayde ma-
ry ordeyned to hyz self this maner of rule in lyuyng that fro morwy-
de unto the thyde of the day she gaue hyz al to prayers and fro the vnu
to the none she occupied hyz bodily Wyth hys cuyng Werke and at all
none she wnt nat fro prayers tyl the aungel of god cam and appered
to hyz of whose hande she toke mete for hyz bodily sustenaunce: and so
she profyted alway the better in hyz warke and in the loue of god and
so it befel that she was founde in wakynge the fyfth: in the wyldome
of goddes lawe moste cunnyng: in mekenesse moste loue, in the son-
ge and in the psalmes of dauid moste conuenient and semely In cha-
ryte moste gracyous. In cleynesse moste cleue and in al maner of ver-
tue moste vertylte. She was sadde and inuaryable so ferforth that she
profyted eueryc day better & better: so that there was neuer none that
euer salwe hyz or herde hyz wrothe. Al hyz speche was so fulle of grace
that god was knownen by hyz tonge. She was contynually dwellyn-
ge in prayer and in the loue of goddes lawe. And alway besy about
hyz felawes that none of the xii shulde tr. spas or lynne in any woz-
de and that none shulde laughe dyssolately & also that none of theym
shulde offendc other by pzyde or any other wrode & euer wythout say-
lyng she blyssed Iesu. And leste perchaunce by any gretynge or pray-
syng she shulde be leited fro the louyng of god what tyme any man
gret hyz she answred and saide deo gratias/ that is to say thanked be
god: wherfore of hyz sprange fyfth: that what tyme holy men ben gre-
ted. they say agayne. Deo gratias as shesayde. She was fedde of the
mete that she toke of the aungels honde. And that mete that she toke
of the bishop of the temple/ she gaue it to poore people. Every day god
des aungel spake with hyz as he shulde to his dcre worthy syster or mo-
der so he serued and was obeysaunt to hyz: Thus moche sayth Ihes
xcm of hyz lyfe. forthermore in hyz. xiii. yere this blyssed mayde was
wedded to Joseph by reuelacyon of god & than went she home again
into Nazareth as it is wryten by processe in the story of hyz natuyte/
But thus moche at this tyme luffyseth to haue in mynde/ and in con-
templaciō of those thynges: that fel before the incarnacyon on the which
who so wylle thynke and haue deuoutly i mynde & folowe vertuous-
ly in dede/ He shal fynde them full of gosly frute. Nowe come we to
spike of the incarnacyon of our lord iesu chrysste.

¶ Of the incarnacyon of Iesu/ and the feste of the annūcacyon, and
of the gretynge. Ave maria.

Ieronim.



Hus whanne the
tyme or plente and
grace was come:
In the which the
gloriosus hyghe fa-
der in Trynyte ordeyned for to saue
mankynde that was perpetuellly da-
med throughe the greate syn of Adam
for the greate charyte that he had to
mankynde askynge hym his greate
and gloriouse mercy. Ande also the
prayeres ande the Instaunces of alle
the holy and blesyd spirytes of He-
uen after that the bleysyd virgin ma-
rye was wedded unto Iosephe he
gone home to Nazareth the fader of
heuen called vnto hym the archaun-
gel Gabryel and sayde vnto hym in
thys manere. Goo ye vnto our dere
daugter. Marry the spouse of Ios-
eph the whiche is moste dere vnto vs of al creature s in eth and saye
to hir: that my blesyd son hath coueryd hir shap and beaute and thos-
se hir to his moder. And therfore praye hit that she receyue hym glad-
ly. for by hit I haue ordeyned the helthe and saluacyn of all mankynd.
And also I wyl forgete and forgyue the wronge that hath be dos-
ne vnto me here beforne. Nowe take hede and ymagyn of goostely
thyng as it were bodily and thyngke in thyng hert as thou were plent
in the lyght of that blesyd lord. With howe benygne and gladde sem-
blaunce he speketh these wordes. And also on that other syde howe Ga-
bryel with a lykyng face and a gladde cheere vpon his knees knelinge
And with drede bowinge reuerently receyueyth this messege of his lor-
de. And so anone Gabryel rysinge vp gladdc and Iocounde toke his
flignt fro the hygh heuen to erthe. And in a moment he was in a man-
nys lykenede before the virgyn marye that was in hir p[re]cuy chaun-
bre that tyme closed: And in hit prayres: or in hit meditacions par-
uenture redinge the prophesye of Isaye. touchyng the incarnation
And yet also swyftly as he flewe his lord was come before. And the
re he fonde al the holy Trynyte or his messangere. Soz thou shalt vns-
derstande that thys blessed incarnacyon was the hygh werke of al the
holy trynyte though it so be that only the persone of the sonne was in
carnate ande bycome man. But nowe beware here that thou erenat
in Imagynacyon of god and of the holy Trynyte. Supposyng that
these thre persones the Fader the sonne ande the holy goost been as
th[er]e erthe ly men; that thou seest with thy bodily eyen/ in hiche ben th[er]

Petrus
Unuen

byuers substancys eche departed frome other soo that none of theym
 is other Nay it is nat soo in thys goostely substancie of the gloriouse
 and holy trynyte. for thosame thre persones ben all of one substancie
 and al but one god/ and yet is there none of these thre persons other
 But yet may thou nat understande by mannes reson/ nor yet concey-
 ue with thy bodely wytte/ Ande therfore I counsayle you for to take
 here a generall doctryne in thys mater nowe for alwayes what tyme
 so euer thou herest or thynkest of the gloriouse Trynyte or of the god-
 hede: or of goostely creatures as aungels or loules the whiche thou may-
 stc nat see in theyre owne proper kynde with thy bodely iye: ne with
 thy bodely wytte sele them. Study nat to ferre in that mater occupye
 nat thy wytte therwith as thou woldest understande it by bodely reso-
 for it wyl nat be whyle we be in this boystous lyuyng here in erthe.
 And therfore whanne thou herest any luche thyng in bylde that pas-
 seth thy kyndly reson. Thinke sothfassly that it is sooth as holy churche
 techeth the ande goo no further. And soo thou shalt bylde in this ma-
 ter of the Incarnacyon that the seconde persone in Trynyte Goddis
 sonne of heuen come in to the erthe/ ande toke fleshe ande blode of the
 blesyd virgyn mary: and bycame very manne: and yet was he never
 departed frome the fader of heuen or the holy goost in his gret godhede
 but euer he was dwellynge stille wyth theym one very god in heuen
 But nowe for to go to the purpos of the blesyd Incarnacyon before-
 sayde. Take hede and haue in thy mynde as thou were presente in the
 preuy chaumber of our gloriouse lady where the holy trynyte is presēt
 with his very holy aungel Gabriel. O gode lord what: howe is that
 where such gestys ben: & such thinges be done. For though that the ho-
 ly Trinyte is euer wherby presence of his godhede. Neuerthles thou
 mayste thinke and understande that is there in more special maner by
 reson of this hygh werke of the Incarnacyon. Gabryell the whyche
 entred in to maryes chauber that was sperd fro men: but nat from au-
 gelles/ As saynt Bernard sayth knelynge with hy reuerence beganne
 his message in these wordes/ ande sayde Alheyle full of grace oure lou-
 des with the blesyd be thou in wymen or aboue alle other wymen.
 Marye thanne herynge thys message: ande thys newe gretyng: that
 she never herde before that tyme was astonyed and also abasshed and
 nothyng answered. But thought what gretyng thys myght be she
 was nat abasshed nor troubled by any maner of vicyous or any syn-
 full dystroulyng: inc agast of his soden presence. for she was wont to
 Aungellys presence: ande also unto the syghte of theyme. But as the
 Gospell saythe She was all astonyed of his wode that was a newe
 gretyng for he was never wonte so byfore to grete hit in that manere
 And for as moche as in that gretyng she saue hit selfe commendyd:
 and praysed specyally in thre greate thynges in that she was parfyly
 meke she must nedys be abasshed in that hygh gretyng. for she was

communed so; by cause that she was so full of humilyte and grace: for our lorde Ihesu cryste was with hit ande that she was blesyd aboue al other wymen. And soz as moche as the parfyght ande meke maye nat here his praysynge without abasshement and also shamefastnesse. Therfore she was abashed ande also astonyed with an honest shamefastnesse; and also with drede: for yet though she troved well that the Aungell sayde sothe. Neuerthelesse she dred his wodde: for as moche as they that ben parfyghtly meke haue that property that they rewarde natte theyre owne vertues. But rather take of theyr owne defaute wher thowzghe they maye alwayes profyte vertuously holdynge in theym a greate vertue. Lytell and alytel defaute maketh lone a greate. And soo as wyle ande ware as shamefaste ande dredefulle she helde hit peas and answered nat here mayst thou take Ensaumple of mary fyfth to loue solytarye prayers/and departyng frome men: that thou mayste be worthy aungelles presence. Ande furthermore loze of wylz done for to here or thou speke and also for to kepe scylence and for too loue lytell speche. For that is a ful greate and a full profytable vertue, for marye herde fyfth the aungell specke twynges or she woldc answere ones agayne. Ande therfore is it one habomynable thyngē and also a greate reprofe vnto a mayden or a byrgyn for to be a greate Fangeler ande namely a relygouse. furthermore after the Gospell yet the aungell beholdynge hit senblaunce and knowyng also the cause of hit abasshement and drede: answered vnto hit thought and spake moze homely callinge hit by hit name: and sayde drede thou nat mary/and be thou nat abashed or ashamed of the praysynge that I haue grete the with: for so is the trouth and nat only thou art ful of grace here in thy self: but also thou haste founde specyall grace of god: ande recouered grace for al mankynde. for the whiche lo thou shalt conceyue and bere a chylde/and thou shalt cal his name Ihesus. That betokeneth sauyourc, for he shall sauе from synne and also from dampnacyon all hys people: that truly wyl bylde in hym. Here sayth saynte barnard god graunt that my lorde Ihesus vouchesaue for too nombre me amonge his peple: so that he sauē me fro synnes; for sothlye I drede that many shewen them selfe as they were of his people the whiche he knoweth nat nor hathe nat as his people. And as I drede he may saye to many that leme in his peple more relygous; and more holyc than an other. This people woldshippe me with lyppes but sothlye theyt herte is full ferre fro me. But wylt thou knowe whether thou be of his people: or wylt thou be of his people. Do that oure lorde Ihesus byddeth in the Gospell and the lawe and the prophetes: and also that he byddeth the by his ministres and be buxom to his bycars that ben in the holychurche thy soueraynes nat only gode and well lyuyng but also shrewish and euyll of lyuyng. And so leme of oure lorde Ihesu for too be meke of herte and buxome and thanne shalt thou be one of blesyd people.

But here no we forthermore what the aungelle spekethe in praysynge of this blesyd chylde Jesus. He shal be great nat i temporal lordshyp and worldly dynste: for that he shal for sake/ but he shalle be gret god and man: great prophete in myracles workyng: great doctour i soth/ fastnes prechynge: and great conquerour in myghtely the deuyl ouer comynge. And so worthely he shalbe called the son of al theyr hyghest lorde god. The whyche shal gyue hym the sete of David his fader for he shal take mankynde & be borne in fleshe by dyscent of his auncetrye And he shal reygne in the hous of Jacob euermore. and of his kynges dome shalbe none ende. Thys hous of Jacob is gostely our moder holly churche in the whyche Ihesus shalle reynz in true soules/ first ouer comynge synnes and the deuyl: here in erthe by grace abudauntly gyuen unto them/ and after in heuen by blysse wythouten ende. Here may thou say wythe laynt Barnarde desyryng in the kyngdome of our lorde Jesu cryste thus/ Come my lorde Jesu & put away al sclauders of synne fro thy realine that is my soule: so that thou may reigne therin as thou ought to do. for couetyse cometh and schalengethe his realine in me. Presumpcyon coueytethe to be my lorde: Pryde wolde be my quene. Lechery saythe he wyl reygne: Detraccyon envy wrath and glotony stryue whyche of them shalle pryncipallye reygne in me: And I in as moche as I may agaynstonde theym. But thou my lorde Jesu destroy them in thy vertue and take thou thy realine and thy kyngedome in me: for I haue no kyng but the Ihesu cryste my blesyd lorde and saviour of me and of al mankynde.

¶ And whan the aungell hadde tolde these condycyons/ and the Wor thynesse of this blesyd chylde Jesu cryst unto that mayde mary that was spesyally chosen to be his moder. Than he spake unto the aungel noughe dzedynge of his wordes ne of hyz conceyuyng ne knowlgeynge/ ne for sakyng the prayslinges aforsayde of his salutacio & gretunge. But wyllyng to be more certfyfyed playnly of that she dzedde moste/ that was that she shulde nat lese hyz maydenhede/ asked of the aungel the maner of hyz conceyuyng in these wordes. Howe and i what maner shal this be done sythe I knowe no man fleschly. And I haue made a volve to kepe me chaste to my lorde god wythout fayle. And I shal never dele wythe man fleschly. And than the aungell and swered and sayde unto hyz. It shalle be done by the dyuyne working of the holy gospele the whyche shal lyghten into the in a synguler maner/ and throughe his vertue that of al other is hyghest thou shalt conceyue saue thy maydenhede and vyrgynyte. And therfore that holy thige that shal be borne of the shalle be named the sonne of god and in coniort. And forthermore hereof the aungelle sayde. Loo Elyzabeth thy cosyn that is olde/ and was baren hathe conceyued a chylde no we syre mothes agone. for ther shalle be no thyngyng impossyble unto god. Nowe take ryght goode heede and haue in mynde/ howe that first all

the holy crynyte is there abydyng a synall answer and assent of this
 blesyd vyrgyn mary takynge hede and beholdinge lykyngly hyz tha
 mefaste semblaunce hyz sadde maners, and hyz wylde wordes and for
 thermore howe al the blesyd spyzites of heuen alle the ryghtwyse ly
 uyne men in erthe: and alle the chosen soules that were that tyme in
 helle as Adam abraham Dauid wyth many one mo desyred hyz as
 sent. In the whyche stode the saluacion of alle mankynde. and also
 howe that the aungelle Gabryel stondyng bythe great reuerence be
 forz this lady ful humblye enclynyng/ and wyth mylde semblaunce
 abydyngc the answer of his message And on the other syde take hede
 howe our blesyd lady saynt Mary stondeth sadly wythe drede ande
 mekenesse in great auysement hauynge no pryde nor vaynglorye: for
 alle the hyghe praysynge aforesayde. But thole soueraync and excellēt
 gyftes of grace whyche she hath herde gyuen vnto hyz: that nuer be
 fore that were gyuen to creature alle she arched onelye vnto the grace
 of god. Lerne thou than by ensaumple of hyz: to be shamefast vertu
 oulye and meke for certeynly wythout thele two vertues mayden
 hode or vyrgynete is but lytel worth. for as saynt Barnarde saythe
 vyrgynete is a fayre vertue: but mekenesse is more necessarie. for why
 we may be sauied wythout the fyfthe that is vyrgynete: but wythout
 the other that is mekenesse thou canst nat be sauied nor no man. In so
 moch that I dare hardely say/ that wythout the vyrgynete of Mary
 had nat be pleasyng to gode. for but if mary had ben meke the holyc
 goste had nat rested vpon hyz as saythe that holy man saynt Barnar
 de. At the last as the ende of the gospel saythe the mylde mayde mary
 whan she had hezde and wylde vnderstonde the aungels wordes by
 gode auysement gaue hyz assent in this maner as is wryten in hyz re
 uelacions: she kneled downe wyth soueraync and excellēt deuocyon
 and holdynge vp hyz handes and lyftryng vp hyz iyen to heuen ande
 sayde these wordes. Loo here the handmayde and the seruaunt of my
 lord: Be it done to me and fulfylled after thy worde. And so in these
 meke and lowe wordes of mary at the ende thou hast ensaumple of ri
 ght great mekenesse and thou haddest in hyz scylence at the begynnig
 ge. Lo she is chosyn goddes moder and of the aungel Gabryell cleped
 of grace: and she throughte humylte named hyz selfe his handmayden
 And no wonder for as saynt Barnarde saith mekenesse is euer wont
 to be felawe wyth the grace of god. But this mekenesse was nat lytel
 for as he saythe: it is nat moche to prayse mekenesse in abiectyon / but
 it is a ryght great vertue and a seldome sene mekenesse in wrothyppe.
 Also sone that as she gaue hyz answer to Goddes sonne entred into hyz
 wome: and throughte wrothynge of the holy goste was made man in
 very fleshe and blode taken of hyz body. and nat as other chyldren co
 cayned and borne by kynde ben shapen membre after membre and aff
 that the soule shalde into the body: But euen sodaynlye at the fyfth

Barnardus.

Nota.

instaunce was ful shapen in al membres. And al hole man beth in bo-
dy and soule. But nevertheleise ful lytel in quantite for after he wexed
more and more kyndely as other chyldren do: So that at the fyfth he
was ful and perfyght god and man as wyle and as myghty as he is
nowe. And whan this was done: Gabriel knelyng downe with our
lady, and sone after wylth hys rylyngge vp, toke curteylye hys leue of
hyz wylth a deuout and lowe bowynge downe to the erthe and so ba-
nysshed awaie fro hyz wylth a swyft flyght: and toke his way to heuen
agayne: tellynge and certiffieng the holy court of heuen howe his mes-
sage was fulfylled: and that that was done in erthe, and than was the
re a newe joy and a newe feste: wylth moche myrthe and solenyte / a/
zecwarde our lady fulfylled and enflamed wylth the holy goost / a/ in
the loue of god more brennyng than euer she was before telyng that
she had conceyued knyed downe and thanked god d/ that great gyft
blessyng hym and deuoutly prayng that he woldende hyz grace
and teche hyz so that al that were after to come and to be done about
his blesyd son that she myght fulfyl them and do them wylthout de-
faut: And this moche touchyng the gospel and the processe of the incar-
nacyon of Jesu cryste may lufyle.

COf the feste of the annunciation of our blesyd lady / a/ of those thyn-
ges that befel that day. Caplin tertium.



Nowe take gode gede and vnderstondes
de houre worthy this feste and soleny-
te is. And haue therfore gosely myrthe / and
make a spacyal feste in thy soule thankynge
god inwardly therof, for such was never
herde before. for this is the solenyte of al the
holy trynyte. The fader and the Sonne / a/
the holy Goost / by whome this souereyne
dede of the incarnacyon was wrought and
excelleny fulfylled as it is sayde here before
This is also a special feste of our blesyd and
gloryous lady saynt mary / the whyche as
this day was chosen of the fader of heuen unto his dere doughter and
of the sonne unto his moste blesyd and gloryous moder and of the ho-
ly gooste unto his moste holy and spacyalle spouse this day of the xvi
cyancon. It is also a spacyal and solene feste of al the spyytes of heuen
for this day was begon the restoryng of theyz compayne and felaw-
shyp the whyche fel downe by the great pryde and synne of Lucyfer
Thus certaynly this day is an hyghe feste and a ryght spacyalle sole-
nyte of alle mankynde. for this same day was al mankynde souereyn

ly worshypped: In that he was oned/ and knyt to the godhde in criste
 without departinge. And this day began the helth/ and the redempcy
 on of al mankynde And the reconclyng unto the fader of heuen. For
 unto this tyme god was wroth to mankynde for the trespass & syn of
 our fore faders. But fro this tyme forth he may no lenger be wroth le
 ynge his dere sonne becomen man. And therfore is this daye skylfully
 called the plente of tyme to manne. And soo this daye ought euer to be
 hadde in mynde of manne and woman/ for this day was manne ma
 de too the lykenesse and the Image of god/ and set in that Joyfull pla
 ce of paradyce: and for too haue lyued euer withouten deth/ and thys
 day the first man Adam by the fruyte of the tre that was forboden: de
 foured in hym that Image of god: and lost that Joyfull place ande
 was damned to the deth without ende. But thyssame day the second
 Adam Cryst: god and manne refourmed this Image in his Incarna
 cyon: and after by vertue of the blyssed fruyte of his body hangynge
 on the tre of the crosse restorunge man unto the blysse and to lyfe euerla
 stynge also this day the fyrt woman Eue thorughe pryde assentynge
 to the serpente the deuyll of helle was cause of mannes dampnacyon
 And this day the blyssed mayd mary thurgh mckenesse trawynge to
 the aungell Gabryell was cause of mannys saluacyon/ ande soo thys
 day manne hadde mater of greate Joye/ and also of greate sorowe.
 fyrt of the greate Joye for the souerayne goodnesse/ woz hyp and the
 grace of god done unto hym/ ande also of great sorowe for hys greate
 synne/ and vnykynnesse done unto god agaynwarde and thus mayst
 thou haue thy contemplacyon of this daye: and of this blyssed teste of
 Crystes Incarnacyon: our ladyes annuncyacyon and for as moche
 as that blyssed gretynge of the aungel Gabryel wherwith we honour
 and greece the our gloriouse virgyn our lady euerie daye is groundyd
 in this gospel: as thon ha. d. before sayde. Therfore I shal tel the som
 what more herof: as me thynketh to styrre thy deuocyon the more in la
 ynge of that gretynge Ave maria.



Ave maria.
 Annunciatio
 Humilitas.

SI conceyue this gretinge in maner as holy chur
 che hath ordeyned it to be sayde hathe fyue partes in
 the whiche may be vnderstonde spacyally the. v Joy
 es of our lady and the fyue vertues that she hadde in
 theym soueraynly aboue alle ethely creatures the
 whiche ben mckenesse: Chalstyte seyth Hope and cha
 rytte: In the first partye of this gretinge that standeth in thise two wor
 dys. Heyle mary thou mayst vnderstand the fyrt Joye that she hadde
 in her annuncyacyon of Ihesus gracyous conceiuyng of the whiche me
 kenes was the grounde as thou hast herde before and as the wordes
 Heyle mary been the first of alle and the begynnige of this gretinge to
 this teste was the beginnyng of the grounde of al other and as it was

the begynnynggee of maryes ioy and of al mankynde: so is mikenesse
 the begynnyng and the greunde of al vertues. And therfore in these
 forsayde wordes: hayle mary, thou mayste skylfully vnderstond the
 fyfste ioy that she had in hyz annunciacyon of the conceyuyng of hyz
 son Iesu cryste, and that spesyalye thughe the vertue of mikenesse.
 The seconde partye that stondeth in these wordes, ful of grace, maye
 be vnderstonde the seconde ioy that mayde marye had in Iesu cristes
 natuyte and hyz ioyful bcrynge. In the whiche she had souereynlye
 the vertue of chastyte and of cleenes: and therfore was she than spes-
 yally falle of grace in that that she onely was cleene mayden and mo-
 der and bare wythout sorowe whiche never woman dyd but she al-
 lone. In the thyrde partye ben these wordes. Our lord is wythe the,
 in this may be vnderstonde the thyrde ioye that she had in hyz son our
 lord Iesu cryste lyng fro deth to lyfe Specyalye by the vertue of
 fiedfast feythe and true bylene, for fro his deth vnto that tyme that he
 dwelled alonly wyth hyz fiedfast beleue that sh: had: that alle hys
 apostles and dyscyples were departed from hym by mybyleue ande
 dyipayze that he was god: And therfore the faythe of holy church du-
 ryng those thre dayes stode alonly in hyz so in that tyme it myght be
 spesyaliy sayde to hyz Our lord is wyth the, that is to say by fiedfast
 feythe and bylene, and after at his vprysyng moze spesyaly by his bo-
 dely pretens fyfste to hyz apperyng was fulfilled Our lord is with
 the. In the fourthe partye ar these wordes. Blyssed be thou in wyne
 or clies: aboue al wymen, may be vnderstonde the fourthe ioy whiche
 she had in the syght of hyz son our lord cryste Iesu myghtely to heuen
 ascendyng, in the whiche syght the hope the whiche she had in hys
 godhede so borne vp vnto heuen and so hopyng wythout dide that
 she shulde folowe after it myght wel than haue be sayd vnto hyz and
 yet at this tyme nowe: Blyssed be thou soueraynly in wymen seynge
 thy son cryst Iesu myghtely ascendyng. In the fyfth part is blyssed
 be the frute of thy wome Iesus: may be vnderstonde the last ioy that
 she had in hyz blyssed son Iesu cryste our sauour, whanne that he to-
 ke hyz vp wyl hym vnto blysse: and there worshipfully crownd hyz
 quene of heuen everlastyng. Channe was hyz desyre and loue fulfyl-
 led whan he was endelesly thughe plente of charyte knyt vnto hyz
 blyssed son Iesu cryste: and he to hyz and so fed wyth the blyssed frute
 of that syc conceyted nome: for she was therthughe fulfilled of alle
 godenesse blysse and ioy wythouten ende: And thus shortly in the v.
 partyes of the gretynge. Ave maria, may be vnderstonde the v. iyes
 of our blyssed lady: wyth v. vertues that she had souereinly in theym
 as I haue nowe sayde. The whiche gretynge after the comon vnder-
 stondyng may be thus sayde i englishe. Hayle mary ful of grace oure
 loue is with the: blyssed be thou soueraynly in wymen: and euer blyss-
 sed be the frute of thy wome Iesu. And if thou lyf in this gretige spes-

Spes plena,
 Natuitas,
 Castitas,

Dominus tecum,
 Resurreccio,
 Fides:

Benedicta tu i
 mulieribus
 Ascensio, spes

Benedic fru-
 ctus ventris
 tui.
 Assumptio,
 Caritas /

Nota oracio-
nem

ceyfe the syue Joyes with the syue vertues beforesayde. Thou mayste say thus in short wordes. Hyele mary mayde mekest grette of the aungell gabryell in Ihesus gracyous conceyuyng: ful of grace as moder chaste wythout lorde or peyne of thy sonne Ihesus blyssed berynge Our lorde is and was with the by true feythe at Ihesus Joyfull rynginge blyssyd be thou soueraynly in wyne by sadde hope seyng thy son Ihesu to heuen myghtely ascendyng: and blyssed be the fruyte of thy wombe. Ihesus in euerlastyng blyss thorough parfyte charyte the quene of heuen ful gloryously crouynge / be thou our helpe in out ne de ande locoure at our last endyng. Amen. Syth thanne the processe of the blyssed incarnacyon of Ihesu: And the begynnyng and mynde of the Joyes of the blyssed moder Mary and grounde of saluacyon of mankynde is conteyned in this gospel. Ihesus est. as it is sayde/ Ande as thou hast herde before with grete deuocyon and goostly desyre owest thou and euery crysten creature here this gospell/ And worshyppe therin Iesu that so becam manne for our sake and his blyssed moder mary: Coo whoos worshyp and profyte of thy soule: and myne thys shoure treyle be wryten. Amen.

Chewe our Lady went to Elizabeth and mekely gretyd hyr.
Capitulum quartum.



After the processe of the incarnacyon of Iesu beforesaydethe blyssed mary/ hauninge in mynde the wordes of the aungell touchyng hir Colyn and also to mynster and serue hir And so wyth hir spouse Iosephe she went from Nazareth to hir house besyde Iherusalē that is the space of threscore myle & foxutene: or ther about She taryed nat for the longe & deusele way But anone she went forth with hast for she wolde nat longe be sene opyn amoung the people. And so she was nat heuyed nor charged by the conceyuyng of hir son/ as comenly ben other wymen for our Lorde was nat chargeable to his moder. Howe take hede howe that blyssed lady quene of heuen and oferth gothe alone with hir spouse: & that nat vpon an horse: but vpon fote. She ledeth nat with hir many knyghtes and barons: ne the grete company of bowre maydens ande damsels But sothly there gothe wyth hir a better company and that is pouerte mekenes and honest shamefastnes they at the plente of al vertues. And the best of al that is our lorde god he is with hir. She hath a greate and a worshypful company/ but nat of the vanyte and pompe of the woldē. And what tyme she cam and entred in to the hous of

Nota humi-
litatem mar-
e contra pom-
pam seculi

zacharye she greted his wyfe Elyzabeth in thys manere Alhelyc my
 dere syster Elyzabeth, and anone herewith Elyzabeth glad & Joyfull
 And lightned thourgh the holy gooste rose vp & clypsted hit worthely &
 tenderly cryenge for Joye and saynge thus Bleslyd be thou amonge
 all other wymen; and bleslyd be the fruyte of thy wombe. & Wherfore
 or of what deserte is thys besy me that the moder of my lorde shulde
 com to me. et cetera. And soo forthe in the wordes of the gospelle. Ande
 so what tyme that oure sayde bleslyd Elyzabeth Iohn in his moders
 wombe was fulfylled with the hooly goost; ande also his moder / and
 nat fyrt the moder before the sonne but the lounce fulfylled the moder
 thourgh his deserte in as moche: as in hym was more fullye the gra-
 ce of the hooly gooste and fyrt he felte and receyued grace for whan that
 he felte the comynge and presence of our lady: so he felte the comynge of
 oure lorde Ihesu cryste. And therfore he withinforthe Joyed and she
 spake and prophecyed withoutforthe behold now and take hede what
 and howe moche vertue ben in the wordes of oure lady in that: at one
 pronouncynge of theym is gyuen the hooly goost For she was so fully
 replenysshed with hym: that thourgh hit myrytes and desert the same
 hooly gooste also fylded other. Thanne unto the wordes of Elyzabeth.
 Mary answerd and sayde my soule dothe magnyfye oure lorde and
 my sprit is very glad and reioyceth in god my louereyn sauour And
 so forth saynge and fulfyllynge that cantycle of goostly ioyinge and lo-
 uynge that is Magnificat, as it is conteyned in the gospel and whane
 she had done they wente and late togyder: and than our lady of hit lo-
 uereyne mekenesse set hit downe: i the lower place at Elisabethis fete
 but she anone ryngyng vp suffred nat: but toke hit vp/ and so they late
 downe togeder. And thanne our lady asked of Elyzabeth the manere
 of hit conceyng and she agayne the manere of hit conceyng and
 so they tolde eyther too other gladly the greate goodnesse of oure lorde
 and loued: and worshypped god of eyther conceypon: and so in thans-
 kynge god and goostly myrr they contynued day and nyght. for our
 lady dwelled there the space of thre monethes scruyng Elyzabeth in
 alle that he myghte: mickely: reuerently/ and deuoutly as a scruaunte
 forgytynge that she was goddes moder: and quene of all the wold
 O lorde what house was that: what chaumber and what bed in the
 whiche dwelled togeder & rested so worthy moders with so noble son-
 nes That is too saye Mary and Elyzabeth. Ihesus and Iohn. And
 also with theym the worshyful and olde men zacharye and Joseph
 Thys was a bleslyd company of men ande wymen: and of chyldren
 In thys foresayde processe of the vysytacion of our lady we haue en-
 saunce that it is lefull: and often spesfull that deuout wymen for to
 vysyte eche other for Edysfacyon: and goostly recreacyon and namely
 the yonger unto the elder: so that it be done in due tyme and other leful
 meanes and also that the gyftes of grace may be certefyed vnto other

edyfycacione snytine: so it be nat done for bayne glorie but to goddes worshyp. Also if we take entente to the wordes of mary and of Elyzabeth al were in lowynge of them selfe and to the worshypynge of god and magnyfysinge hym in all his werkes and tellynge his greate merly shewyd to mankynde to stye man to the loue and the worshyp of god. furthermore whan the tyme of Elyzabeth was come she was lightned and bare that chyde the whiche in token of his holynesse our lady lyste vp fyrt fro the grounde and after besely dyghte and tretyd as it longed to hym. And the chylde as vnderstadinge what she was set his tye sadly vpon hit whan she wolde take hym too his moder he torned his hede and his face to hit as hauyng in hit al only his lykynge and she gladly played with hym and louyngly clypplinge and kysyd hym And here may we se the greate worshynes of thys chylde for there was never none other before that had so worthy a bretter after in the viii. day as the latwe wolde the chylde was circumcysed & named Iohann by myrtle of god: as the gospell tellth and the mouthe and the tonge of the fader zacharye before closed for vntrowinge was thanne opened and so prophelyed sayinge. Blesyd be our lorde god of Irael for he hath bysytcd throughe grace and made redempcyon of his people and so forth as it is conteyned in the gospell. And so in that house the setwo noble and worthy cantycles that is to say Magnificat & Benedic tus were fyrt spoken and made and our Lady standyng that ty me within som courteyne for she wolde nat be sene of theyme that we re comen vnto the circumcision of that chylde Iohann: lystned besely and herd entely that canticle Benedictus in the whiche was made mynde of hit blesyd sonne Ihesus and all she kepte in hit herte as she that was moste wyse and full of grace. At the laste whanne this was done she toke hyr leue of elyzabeth and zacharye & blesyd the childe Iohann and so went home ageyne to his owne house in nazareth. Nowe here bethinke the and haue in mynde the great pouerte of hyr in this goigne agayne to hit owne house. for there she shall neyther fynde brydde nor wyne ne other necessaryes: & therwyth she had neyther possessyon ne money & whā she had al tho. iii moneths dwelled with the that were plenteous & hauyng: nowe she torneth agayne to hyr owne pouerte & bare house wherē she behoueth for to gete hit lyuclod with hit owne hande and bodesly trauayle: And herof ought we to haue compasyon and be styred too the loue of vertuous pouerte by the ensaumple of hit blesyd euer more she be. Amen.

Primum factum.

Howe Joseph thought to leue pruely oure blesyd lady: Capl. v.

W hat tyme our lady & Joseph hit spouse dwelled togede & hit blesyd son Iesus day by day encreased bodesly in his moders wombe. At the last Joseph leyng hit very grete with chylde & beholdinge

hyz nat onys but oft tymes was soray and greatly dystroubled made
 hyz heuy chere and tourned awaie his iyen ful often tymes from hyz
 and as in a perplexite thought what thyng he myght best do for
 on the one syde he sawe hyz lyfe so holy and no token of synne in hyz
 neyther in countenaunce in wodde nor in dede: that he durst nat openly accuse hyz of auoutry: And on that other syde he knewe nat howe
 that she myght conceyue but by man. Wherfore he thought that he
 wolde priuuly leue hyz. Sothly it may welle be sayde of hym as it is
 wryten in the gospel to his praylyng that is to say. That he was a
 ryghtwys man that shewed welle this dede of great vertue. for sythe
 that comonly auoutrye of the woman is to the man occasion of mosle
 shame and mosle sorowe and as a maner of wodenelle. Neuertheles
 he vertuously attempred hymselfe and wolde nat accuse hyz: ne aken
 ge hymselfe theron: but paciently suffred that semynge wronge ande
 ouercam hymselfe wythe the pyte. and entended priuuly for to leue hyz.
 This is an open ensaumple or reprove to Ielous men/ that ben so sus
 spycyous that at the leste countenaunce of louely spreche of theyre wy
 ues wyth other men haue them suspect of auoutrye Also if we here ta
 ke gode entent we may se both in Ioseph and also in mary fructuo
 doctryne. howe that we shulde paciently suffer trybulacyon and how
 that god suffreth his chosen soules to be dyscaised & tempted to theyre
 best and to theyre mede. for we: thou welle our Lady was nat here
 wythout trybulacyon and gret dyscale what tyme she sawe hyz hus
 bonde so dystroubled and nethertheles she suffred and helde hyz peas
 unekly: and kept preuy that great gyfte of god: and chale rather to be
 reputed as wycked: vyclous: and unwothy. than she wolde make or
 pen that greate sacrament of god/ and to tellie thyng that myght se
 me to hyz praylyng boste or lataunce. But herewith she prayed god
 that he wolde sende remedie in this case/ And that he wolde if that it
 were his wylle put awaie from hyz husbonde this trybulacion & this
 disease. And so our lord that suffreth and ordeyneth alle thyng for
 the best to confort them both sende his aungelle the whiche appered to
 Ioseph in his slepe/ and sayde that he shulde nat dredre to take to hym
 mary his spouse: but trustely and gladly dwelle wythe hyz for that:
 that she had conceyued was nat by man: but by the warkynge of the
 holy gospe: and so after trybulacion cometh greate soy and confort. In
 the same maner it shulde falle wyth vs if we coude welle kepe pacien
 ce in tym of aduerlyte. For our lord god after tempeste sendeth the soft
 and mery wedder/ & it is no doubt that he suffreth no temptacion fal to
 his chosen but for theyre profyte. Than after this reuelacyon Ioseph
 asked our lady of this wonderfull conceyuyng/ and she gladly tolde
 hym the order and the maner therof. And so Ioseph dwelled and stod
 de ioyful wyth his blyssed spouse mary and hyz myght chaste & true lo
 ue so feruently loued that it may nat be tolde/ & besely in al thinges to

A

B

Nota de pa
cientia,

Nota de hu-
militate.

Nota pro re-
clusis et reli-
giis.

ke hede loo hir and our lady agaynwarde trustely and mekely dwel-
led with hym and so in theyr pouerte they lyued togeder with greate
goostely myrthe. Here with our lode recluse and closed in his moders
Wombe the spce of ix. monethes in maner os other chyldren paciently
and benignly suffreth and abydeth due tyme of byrth. Lorde god howe
moche ought we to haue cōpassion that he wolde for our sake enclyne
to so profounde mekenesse moche we ought to desyre and loue the ver-
tue of mekenesse & if we wolde haue belyly in mynde howe that hygh
lorde of so greate mageste: so moch loued hym silce: shulde we never
be lyft vp to hayne prude and reputacyon of oure sylfe for of thys one
benefyce of so longe reclasyon for our sake: we may never do satysfacy-
on worthely of recompensacyon vnto hym but neverthelesse knouwe
we thys truly in herte: and wyth alle one affeccyon: deuoutly thanke
we hym specially we that been religyous that he wolde take vs from
other & graciouly departe vs from the worlde so that in thys though
it lytell be somwhat we yelde hym: that is to saye that we stande per-
seuerantlye in his seruyce. for thys allonlye is in his benyfyce of gra-
ce and nat our desert and that a greate benefyce and also wrothypfull
in that that we been nat recluse to peyne but vnto greate suernessee for
we be set in hygh and stroge toure of relygyon: vnto the whiche the ve-
nemous arrowes of this wycked Wolde and the distroubluge tem-
pestys of that bytter see may nat atteynce: or nyghe but in our defaute
and foly. But for as moche as bodily enclosyng is but lytel worth or
nought without goostly enclosyng in scyles. Therfoze thou that arte
enclosed bodily in cell or in cloyster: if thou wyl be wyth Ihesu ver-
tuously in soule: fyrist thou must with hym anentys thy sylfe in thyne
owne reputacyon becom a chylde through perfyte mekenesse: also thou
must kepe and loue scylence nat spekyng but in tyme of nede or edy-
ficacyon: And ferthermore or thou be boorne: that is to saye or thou she-
we thy sylfe outward by worde or by opynion of perfeccyon thou must
abryde the tyme of ix. monethes: that is whyle thou art nat perflyghtly
grounded in vertues and in knowyng of goddes lawe: for the noum
bre of the x. commaundementes betokeneth perfection of the lawe and
that that is lesse tokeneth imperfeycion wherof as the chylde that is bo-
ne before his kyndly tyme is vnable to thryue. So who so wyl shewe
hym cutwarde by Worde or by dede holy & perfyght or the tyme that
be perflyghtly groven and shapen in vertues withinforthe he is una-
ble to stande as a man in tyme of temptacyon by goostly strength and
to profyte of other and of hym sylfe: wherfore closinge and withdraw-
inge to our powre and oure mynde fro vanyte and lustes of the worl-
de. Bely we vs to conferme vs in cleanness of herte to our lorde Ihesu
that for our sake wolde be so closed in the Wombe of hys blesyd mo-
der mary. also to styrre vs vnto compasyon and to suffre with Ihesu
penance and dysease in thys worlde we shulde consyder and haue in

mynde that he was in contynuall afflyccydn fro the fyrt tyme of his conception in to the last tyme of his deth specyally and principally for that he knew his fader of heuen whome he most loved soueraynly in worshyp of synful men and forsaken theyr maiumtry and mysbyleue and of that greate compassyon that he had to the soules made to his Image so wretchedly and for the moste parte dampned this was to hym more Payne than his bodily passyon and deth for why to put away mysbyleue and destroy dampnacyon he suffered that deth and that passyon. And so shulde euery true louer of Ihesu haue compassyon and be inwardly sorrye Nat only for the mysbyleue of Jewes and sarasyns and theyre dampnacyon. But also and moche more for the Wycked lyuige of vn trewe cristen men. In so moch that shulde be to hym more passyon and goostely dyscase whanne he knewe or sawe a soule perisshe thorough dedly synne than the losse of any worldy catel or thanne his owne bodily deth for that wyll charyte. And so in thys forsayde processe we haue profytale doctrine and gode Ensaumple. first in our blesyd lorde Ihesu: of penaunce suffryng and of parfyght charyte and trewe compassyon Also in his moder marye of profoude mekenesse And pacience in trybulacyon and also in hit husbonde Ioseph of ryght wylnesse agaynst false suspectyon And if we wolde wete whhy and wherto our lady was weddyd to Ioseph: lith he had nat ado with hit bodily but she was euer a clene mayden. Here unto this questyon ben answe ryng the skylles that for the fyrt she shulde haue conforste and solace of manrie unto hit bodily seruyce and wytnesse of hit clene chastite. And nowe speke we of the seconde that is that the maruaylous byxthe of goddes sonne shulde be heled and preuy frome our mortal enmye the deuyl And the thyrd that she shulde nat be dysfamed of auoutrye And also as worthy the deth after the lawe be stoned of the Jewes. And thus endeth the fyrt boke that standeth in contemplacyon from the Monday and for the holy tyme of aduent unto the Natyurte of our blesyd lorde Ihesu Cryste whoos blesyd name be with his hooly moder Mary be euer blesyd amonge vs wythouten ende. Amen.

.ii.

Quarebige
maria fuit de
sponsata. Ie
seph.

¶ Of the Natiuite of oure lorde Ihesu Cryste: Capitulum. vi.



And so whā that
ix. Monethes fro
the Concepcyō of
our blesyd Lorde
and sauylour Je-
su cryste we co-
me to an ende. the tyme was come
in the whiche it wolde please hym
that was Prynce of peas to be bor-
ne: in the whiche tyme was so gre-
te peas ouer al the worlde that: aft
the saynge of the pphete. men made
of theyr swerdes Sithes to move
the corne and of theyr Spores they
made the Share of the plughe and
alle the worlde: for the moste parte
was subiect to the Romayns. dus-
tyng. xxx. yere after. Of whome
Cesar Augustus was Imperoure
at that tyme: The whiche sent out
his commaundement that alle the
worlde subiect vnto hym myght be dyscryued: to thentent that he my-
ght knowe the noumber of the regyons Cytees and hedes subiect vnto
him and to the Empyre of rome and ihat every man shulde know
lege hym subiect. And therfore he ordeyned and commaunded that al
men: whersoever they dwelled shulde go to the cyte of theyre fyrt byz
the and proper lynage and ther do theyr offrингe i knowlegging them
selfe subiect vnto hym. And so Joseph whiche was of the lynage of
Dauid whos Cyte was Bethlem toke wyth hym his spouse oure
blesyd lady saynt mary that was that tyme great wyth chylde. And
Went fro Nazareth vnto the Cyte of Bethlem there to be noumbered
amonge other as subiect to the emperour. And so ledynge wyth hym
an oxe and and an asse they Went al that longe tyme togeder as poore
folke hauynge no more worldly gode but tho two bestys: i what tyme
they came to bethlem for the great multytude that was therin that
same tyme they myght gette no lodgynge: but in a comon place by-
twene two howses that were couered aboue for men to stāde there for
the rayne and was called a dryersory. Hede constrainyd them to rest
and byde there al that tyme. In the whiche place Joseph that was a
Carpenter made them a closet and a crotche for theyre bestes. Nowe
take here gode hede and haue in wardly compassyon of that blyssed la-
dy and mayde mary howe she so yonge and of so tendre age: that is to
say of. xv. yere and great wyth chylde as nyghe the byrth trauiaylyng
that longe way of. xl. myle and. x. oz more in the greate pouertye / And

yet whan she cam to the cyte aforsayd there she shulde rest and asked
 harborowe in dyuers places shamefully amoung the folkes alle
 they warned theym and lette theym goo, And so nede at the last they
 toke as for harborowe that comon place aforsayde. But nowe ferther
 more so to speke of the blesyd byrthe of Ihesu and of that cleue ande
 holy delyueraunce of hys dere moder and as it is wryten in party by
 reuelacyon of our lady made herof too a deuoute man. Whanne tyme
 of that blesid byrth was come that is to say the sonday at mydnight
 goddes sonne of heuen as he was conceyued in his moders wombe by
 the holy gooste without sede of manne so goynge out of the wombe
 withouten traunple sodenly was upon hyghe at his moders fete and
 anone she deuoutly knelynge with souerayne soye toke hym anoun
 to hit armes and swetely clypysd hym and kyslyng hym in hit barme
 and wyth a full pappe as the holy gooste had caught hit wass him
 aboue wyth hit swete mylke and so wrapped hym in the kerchyf
 hit hede and layde hym in the crathe. Ande anone the oxe and the alle
 knelynge doiwne and layde downe theyr mouthes on the crathe bre
 athryng at theyr noses upon the chylde that they knewe by reson that
 in that colde tyme the chylde so symply hylled had nede to be warmed
 in that manere. And thanne his moder knelynge doiwne worshypped
 and loued god in wardenly thankyng and also sayng in this maner.
 Lorde god holy fader of heuen I thanke the wyth al my myght that
 thou hast yere me thy dere sonne and I honoure the almyghty god
 goddes sonne and also myre. Joseph also honouryng and worshypp
 pyng the chylde god and man toke the ladel of the alle and therof ma
 de a quylshyn our lady to lye on: and a suppoyle to lene to and so that
 the lady of al the worlde i that symplic aray besyde the crathe hauing
 hit mylde mode and hit louely iwen with hit inwarde afeccyon upon
 hit dere worthy son. But in thys pore & symplic worldely aray what
 goostly ryches and inwarde confort and Joy that she hadde may no
 tonge tell wherfore if we wyl sele the true Joy and confort of Ihesu
 we must wyth hym and wyth his moder loue pouerte mekenes ande
 bodily penaunce: as he gaue vs ensaumple of al these here in thys byr
 the and fyrist conyng into thys worlde for of the fyrist that is pouer
 te. saynt Barnarde in the sermon of the natiuite of our lorde tellyng
 howe she was borne to conforte of mankynde sayth in thys maner god
 des sonne conforteth his people wylt thou knowe his peple: that is of
 whom speketh dauid in the sauter and saith: lorde to the is belef the
 pore people. and he hym sylfe sayth in the golpel. Wo to you rych men
 that haue youre confort here. Howe shulde he confort them that ha
 ue here theyr owne conforte wherfore crystes Innocence & chyldhode
 conforteth nat Jageler & grete spekers Crystes wepyng and teerys
 conforteth nat dysolute laughers. his symplic clothynge conforteth
 nat theym that gone in prouide clothynge and his stable and rache con

primum de
paupereate

Nota bene,

Secundum.

De humilita-
te.Tertium.
Corporalis
afflictio.

forzeth nat them that loue fyſte ſetes and worldy Worſhyppes. & alſo the aungels in cryſtes natuyte apperynge to the watchyng heſpe/ herdes conforſt none other but the pore trauaylers & to them they tel y^e ſoy of newe lyght & nat to the ryche men thaſ haue theyre ſoy and conforſt here. Alſo as to the ſeconde we may ſe at this by the both in cryſt & alſo in hiſ moder great mekenelle. For they were nat ſqueymous of the ſtable ne of the beſtes nor of heynne of ſuche other abiect ſympenes. But this vertue of mekenes both our lord and our lady kepte pfyteſly in al theyre dedes and commended it louereynly to vs: wherfore be we about wyth al our myght to gete this vertue certeynly knowynge that wythout it is no ſaluacyd. For there is no werke or dede of vs that may pleſe god with pryde. alſo as to the thyſde we may ſe i them bothe: and namely in the chylde Iſlu nat alytel bodeſly penaunce. Of the whyche ſaint Barnarde ſayth thus. Goddys ſonne whanne he wolde be borne that haſte in hiſ owne fre wyl to cheſe what tyme he wolde take therto. he chafe that tyme that was moſte noyous & harde: as the wynter: namely to a yonge chylde & a pore womans ſonne that ſcarſly had clothes to wrappe hym. in a rackinge as for a cradelle to lay hym in. And yet thoughē that there was ſo moch nedē. fynde no mynde of furres ne pylches. & ſyth cryſt that is nat begyler chafe that is moſte harde to the fleſſe loſtly that is moſte proſtytable and rather to be choſen. and who ſo techeſt or bydder: other he is a falſe dyſcreſuore and to be fled and forſaken. Al this ſaythe ſaint Barnarde. & thus moche of theſe wordes at this tyme! Go we noſte forthermoze to ſpeke of the forſayde blesſyd natuyte of cryſte. what tyme our lord was ſo borne the great company of aungels that there were honourynge and Worſhyppynge theyr lordde gode went anon to the ſhepcheſdes that there were belyde about a myle fro Bethleem tellynge them that by the of theyre ſauyour: and alſo the place therof by one of them apperynge wyth great lyght: perauenture Gabryell that was ſpecial messenger of thiſ warke: and therwyth al that multytude of aungels toke vp that newe ioyfull ſonge ſaynge as the Gospelle tellethe in theſe wordes: Joy wythout ende be aboue in the hiest heuen to god and in erthe yeas be to al men whyche ben of gode wyl. And ſo withē that ioyful ſonge and moche myrthe they went vp into heuen tellyng theyr other felawes theſe newe ioyful tydinges of theyr lorddes blesſyd by the wherof al the court of heuen was moze ioyful and gladdē than any tongue can tel or hert thynke makynge a ſolēne feſte and deuoutly thankynge the fader almyghty god: and as we may deuoutly thynke and ymagyn cam al after by ordre to ſe that louely face of goddys ſonne theyre lordde wyth great reuerence Worſhyppynge hym and hiſ blesſyd moder. Herto accordige ſpekethe the aſtole Poule i hiſ epiftle Ad Hebreos. Saige that whan the fader of heuen brought hiſ onely begotten ſonne into thiſ worlde he badde that al the aungels of heuen

shulde worshyp hym. Also the herdimen after that the aungels were passed cam and wchlypped this chylde. Tellynge openly what they herde of the aungels. & hys dere moder our gloriuous lady saynt mary as she that was mosie wylle and wytty toke gode heede vnto alle that was done; vnd kepte p: yueli in hy: hert al the wordes that were spaken of hy: blyssed sonne: Thus moche and in this maner we may haue in contemplacyon touchyng the processe of the natuyrte. Of oure blyssed lord Iesus and forthermore touchyng the solenyte of this feste and this hyghe day we shulde haue in mynde that this day is borne the kyng of blysse and the sonne of almyghty god: lord of alle lordes and maker and gouernour of al the woldes. Woos name is specyally called prynce of peas: For by hym was made that great and endless peas the whiche is tolde before the Incarnacion: wherfore thys day the aungels of heuen songe that ioyful songe. Gloria i exellis deo as it is sayde for this day: as holye churche singethe in the masse after the prophesye of Iesse. A chylde is borne to vs that is lyke to vs i his manhede: and that sonne is gauen to vs that is cuen to the fader of heuen in his godhede. Also this day the sonne of ryght wisnes that was fyfste vndet cloude spred openly hys beames of mercy and the lyght of his grace thugh al the woldes: And so this day was sene the blesyd newe syght that ncuer erst was sene in erthe: that is to say god almyghty in mannes lykenes, this day also befel those two kindes that passe al kyndes & al manrys wytte, the whiche may alonly be conceyued throughe true byleue: that is to say that god is borne: & a mayden wythout sorowe or blemysshyng of hy: maydenhede hathe borne a chylde: wherfore this day had she a seconde souereyn ioy in felyng do ne in dede that she gaue seyth to, spoken before and hyghe of the aungel of hy: conceyuyng: And so al mankynde this day is of great ioy and great feste both of god almyghty and of his blesyd moder mary as it is sayde before in the feste of the incarnation for al thy skylles that the re were sayde beganne and here more playnly fulfylled Joyne that to this and than it wylle shewe playnly. In token also and wytnesse of thys wonderfull bryth agaynst kynde at rome that day out of a tauerne spranke a welie of oyle & in the same cyte an ymage of golde wthyng a temple that was called the cuerlastyng temple of peas for alsmoche as it was prophesyed afore that it shulde ncuer falle downe tyl a mayden bare a sonne this day anon as cryste was borne both togedelle downe & wher it stode is nowe made a churche in the worshyp of our lady/ whoes name wyth hy: blesyd son Iesu blesyd be nowe and euer wythout ende. Amen.

C Of the cy:culysyon of our lord Iesu. **C**aply. vii.

I On the cygth day after the chylde was borne: he was circumcised after the byddyng of the lawe and so in this daye two greate

thynges were done whyche we ought for to haue deuoutly in mynde
 The fyfth is that the blesyd name Ihesus that euer was withoute be
 gynnyng gyuen to hym of the fader of heuen; and also of the aungell
 cleped and tolde for he was conceiued. Thys day was openly declared
 and named and he therwith spacyally cleped Ihesus that is as moch
 for to saye sauoure and thys name resonably is aboue alle names.
 For as the apostle Peter saythe /there is none other name vnder heuen
 in the whiche we ought to be saued. Of the whiche name and gret wo-
 thynges and vertue therof: saynt Barnard speketh deuoutly by proces
 that shal be sayde after The seconde thyng that was done thys daye
 worthy to be had in mynde: is that this day oure lord Ihesus began
 to shede his precyous blode for oure sake: he began betyme to suffre for
 vs and he that neuer dyd synne began thus to here peyne in his swete
 and tender body for oure synne. Moche ought we to wepe & haue com-
 passyon with hym. For he wept thys daye fulle soze. And also in these
 grete festes and solemnites we shulde make moche myrthe and also
 be Joyfull for oure hulche and also haue in warde compassyon: Ande
 sorrowful for the peynes and anguysshes that he suffred for vs. For as
 it is sayd before thys day he shede his blode whan that at the 18ght
 of the lawe his tender fleshe was cut with a sharpe stonken knyfe and
 so the yonge chylde Ihesus our sauoure wepte kyndly for the sorowe
 that he felte thorugh his fleshe. For withoute doubte he hadde verey
 fleshe and sufferable as haue other chyldre. Shulde nat we than haue
 compassyon of hym: iys soothly and also of his dere moder for yet wel
 may we wyte that whan she sawe hit louely chylde wepe: he myght
 nat withholde hit selfe fro wepinge. And thanne may we ymagyn and
 thyngke howe that lytelle babe in his moders barne leyng hit wepe:
 put his hande too hit face as he wolde nat that she shulde wepe: and
 she ageyn warde in wardly styred & hauyng cōpassyon of the sorowe
 & the wepyng of hit dere son with kyssynge & spekunge conforted hym
 as she myght for she vnderstode welle the inspiraciō of the holy gooste
 that was in hit the wyl of hit son though he speake nat to hit & therfor
 she sayde Dere sonne yf thou wylt that I cease of wepinge cease thou
 also of wepyng: for I maye nat but wepe what tyme I se the wepe
 and so thorugh compassyon of the moder the chylde ceased of grete lob-
 byng and wepyng. And than his moder wyped his face and kyssed
 hym geuinge hym the pappe and conforted hym in al the maners that
 she myght and so the dyd oft as he wepte. for as we maye all suppose
 he wept oft sythes as other children done to shewe the wretchednes
 of mankynde that he verely toke: and also he hyd hym from the deuel
 that he shulde nat knowe hym as for god. And thus moche soffyseth
 to be sayde at thys tyme of the circumcisyon of our lord Ihesus. But
 nowe in tyme of grace ceaceth this circumcisyon of the olde lawe and
 we haue in that stede baptyme ordeyned by crist that is the sacrament

Barnardus,
 super can.

of more grace and lesse peyne. But for that bodey cyrcuclisō we shal haue godesly cyrcumcyson. that is cuttyng a way a! voyde and sup flue thynges from vs that dyspose vs to synne: and holdynge wythe vs as in afflycyon onely that is nedefulle too vertuous lyuyng. for he that is truly pore is vertuously cyrcuclisē. The whiche cyrcuclisō the apostle techeþ in these wordes. whan he saythe that we hauyng mete dynke and cloth shulde holde vs payde: Also this godesly cyrcumcyson nedeth to be in al our bodey wyktes. as in seynge hezynge tou chynge: and other: that is to say. that in alle these eschew superfluyte and kepe skarslyc: and namely in spekyng: for moch speche wythout frute is great byce and dyspleyng to god and gode men: and toke of an unstable and dysloure hert/ as agayn warde: scylence is a great vertue: and for great cause of godenesse ordyned in religyon. of the whiche the vertue dyuers clerkes speke/ that we shal passe ouer at this tyme & thus endeth this chapter.

¶ Of the Epiphanye: to saye the open shewynge of oure lord Ihesus.

Capitulum octauum.



Eirst touching this solempnē day & worthy feste we shalle vnderstonde thus that there is none other feste that hath so moch diuers seruise in holy churche / as louynge therto as this feste hathe. nat bycause it is more worthy than other/ but for that many great thynges befelle and were done this day. specyallye touchyng the state of holy churche. As fyf bnderstondyng that holye churche here in erth stondeth in two maner of people. The one maner is of theym whiche cam of the Jewes that had Moyses lawe that were cyrcumcysed: That other people is of the remenant that were nat cyrcumcysed and were cleped gentyls.

This day that is to say t'welue daries fro the natuyrte of our lord Iesu cryste: accoumptyng the same day that blyssed chylde Iesu shewed hym as very god and man/ specyally to the Kynges whiche were of the gentyles. And in theyre per. one holy churche nowe cristen is ga ded priuycally of the multitude of gentyles was thus receyued of our lord god to true hylcwe. for the day of his natuyrte he apered and shewed hym specyally to the Jewes in the pson of herde men the whiche Jewes for the moste partye receyued nat goddes worde/ and al by ieuie. But this day he shewed hym to the gentyles of whome we come

that be no'we his chosen churche: wherfore this feste is specyally & pro-
perly the feste of holy church of true cristen men. The leconde thyng
that was done this day touchyng holy churche is that she was thys
day gosely wedded to cryste and truly knyt to hym by the baptysme
that he toke this day: that he toke. xxix: yere cōplete, for in baptisme be
soules wedded vnto cryste, and the congregation of cristen men is cle-
ped holy churche that by baptisme is washed and made cleane from al
the fylthe of synne: and clothed ne'we in vertues. The thyng is that
same day. x. i. monethes, that is to say a yere after the baptysme of cry-
ste he wrought that fyfste myracle at the brydale tournyng water in
to wyne: in the whiche is vnderstonde also the gosely brydale of holy
churche. The fourthe thinge that befel that day is as Bede sayth that
in that same day a yere after our lorde Jesu wrought that great myr-
acle: fedynge the great multytude of people wyth a feare lues and a
feare fyllhes. But the fyfth thre beuethered this day in holye churche
and nat the fourthe. Lo ho we worshypful this day is the whiche god
chase specyally to worshyp therin so many great and wonderful thyng-
es. wherfore holy churche consyderyng so many great benefyces do-
ne to hym this day by hym gosely spouse Ihesu Criste: by way of due
kyndenesse makethe great myrthe and solenyte this day. But for al-
moche as princalle and most specyal the solenyte o: this day ston-
deth in the mynde of the fyfth: and that is the worshypynge of the
chrche kynges and they: offyng unto Ihesu. Therfore speke we ffor
thermore of the contemplacion herof: leuynge the remenant as at this
tyme: and so ymagyn we and set we our mynde and our thought as
we were present in the same place where this was done in Bethleem.
howe these thre kynges cam wyth great multytude and worshypful
compayny of lordes and of many other seruauntes and by token of the
starre fyfste ledynge and after restyng vpon that place that the chyld
Ihesus was in: therre they lyghted doone one of the promadaryes that
they rode vpon before that symple hous in maner of a stable. In the
whiche our lorde Jesus was borne. And than oure ladye herynge a
great noyse and steryng of people/ anone toke hym & vete childe into hym
armes. and than the kiges entred into that houle and as lone as they
saw the childe they kneled downe reverently & deuoutly honoured hym
as kyng and worshypped hym as god. Lorde god howe gret & howe
sad was they: feythe and bylue that suche a lytelle chylde so lymly
clothed founde wyth so pore a moder in so abiect a place wythout cō-
pany/ wythout meny & wythout al worldly aray/ shuld be verye god
and kyng: and lorde of alle the worlde. And neverthelesse they byl-
ued sothfastly both t'wost: this was a great goodenesse of our lorde god
to ordayne suche forledars: and suche begynners of our feythe & bylue
And so it behoueth to be, furthermore touchyng the processe: we may
thyngke howe the kynges after the fyfth honourice of the chylde spake

Wyth his moder reuerently the condycions of hym in what maner he was conceyued and boorne and of other that they desyred to knoue: & our lady mekely answerced and talde them al that neded: and they gaue ful credence and byleue to euery thyng that she sayde: And to: as moche as they were clerkes and men of greate wysedome. Therfore we may suppose that they coude the langage of Ebrieue: and speake in that tyme that was the moders tonge of our lady and of al Jewes. Nowe take we here gode ente to the maner of both spekynges i both partyes. Fyrst howe reuerently and howe curtoyslye they spoke vnto hym askyng thei re questyons. And on that other syde howe our lady wyth a maner of honest shamefastnes holdynge downe hym iken to warde the grounde speketh and answreth sadly and shorly to theye askynges: for she hath no lykyng to speke moche no: to be sene. Neuerthelesse our lord gaue hym strength & specyally confort to speke more homely to them: bycause that they presented holy churche that was than to come of the gentyls: as it was sayde before. Beholde also the chyde our lord Iesu howe he speketh nat: but standeth in a maner of sad semblancie & glad chere & as he vnderstode them louely lokynghypō hym and hauyng great lykyng in the lyght of hym: nat onely goste, ly in soule of his godhede: as illuminyd and taught of hym: but also i his bodeylyght wythout forth. For as Davyd wytnesse the he was fayne and louely in body before al manys sonys. And so whan they were greatly confortyd by hym they made theyre offryng to hym in this maner as we may suppose: they opened theyre coffres with theyre tresours: and spredynge a tapet or a cloth before the chyldes fete our lord iesu. They layde therupō & offred echone Golde: Encelle & myre & that in great quanityte & namely of goide: for cllys as for alytelles of frysinge it had nat neded theym for to haue opened theyre tresour as the gospel saythe: but they: amonerers or tresourers myght lightly haue had it in hande and taken it theyme: but therfore the gyftes & the quātytees were great by reason as it is aforsayde. and whan they had th̄ offred and layde theyre gyftes before hym: than reuerently & deuoutsly fallynge downe they kyssed his fete: and than perauenture the chyldes fulle of wysedome for to confort them more and strengēh theym in his loue: gaue theym his hande to kyssle and after blesyd theym therwythe: and soreuerently they enclynyng and takynge theyre lue at his moder and also at Ioseph wyth great ioy and gostelye mythe: as the gospel sayth tourned agayne into theyre owne contrey by another way. What that these thre gyftes offred of the kynges betoken goste ly and many other thynges that the gospel moreouer telleth as it is expounded by holy doctours is sufficently wryten in other places wherfore we passe ouer al that: but what wene ye was done wyth that golde of so great p̄yce whether our lady reserued it and put it in tresoure or elles bought therwyth londes or rentes. Nay god forbede: for she

Nota d paus
pertate,

Nota de per-
fecta humili-
tate.

Nota.

that was a perfyte louer of pouertye toke none heve of no wroldly go-
des/but it hat she louynge pouerte and vnderstandinge hyz blyssed so-
nes wyl: nat onely throughe his inspyratyon,techynge hyz in soule wy-
thynforth:but also by sygne shelvynge his wyl withoutforth that he
loued nat suche ryches:per aventure oft tymes tournyng his face fro
that golde or spyttinge therupon/wythin afe we dayes & short tyme
she gaue it al to pore men:for the kepyng of therof that lytel tyme was
to hyr but a grete burden and hevy charge/and that semed wel/for she
made hyz so bare of money, that whan she shulde go to the temple for
to be purifed/she had nat wher wyth to bye a lambe for to offre up for
hyz sonne, but onely bought turtylles or doves of lytel prycce that was
the offryng of pore folke after the lawe. And so we may relonabiye
bylue that the offryng of the kynge was great and ryche and that
our lady louynge pouertye and ful of charyte gaue gladly al unto pos-
re folkes as it is sayde. So there is shewed a great precony and woz-
thy ensaumple of pouertye/Also yf we take here gode heve we may se
open ensaumple of perfite inckenes for there be many that holde them
sylfe lowe and abicte in theyre owne hert and be nat eluat^{en} by pryd
as in theyre owne syght. But neuertheles they wolde nat be holde su-
che in other mennes syght:ne may nat lustre to be dyspyled or scorned
of other/and also they wold nat that theyr unworthynes and theyr
defautes were knownen of other lyst they shulde despised or reproued
of theym. But thus dyd nat this day that chylde Iesus lede aboue al
for he wold that his lownes and abicctyon were knownen and sene
to his and to other and that nat to symply and fewe but to greate and
many: And also that is more to wonder in suche case and tyme in the
whiche by reason it was moche to dzed, that is to saye lyst they co-
myng fro so ferre and syndyng hym that they sought kynge of Jew-
es and whome they byleued almyghty god lyenge there in so symply
aray/and so great abicctyon by that symply syght suppesyng them
dyscreued and holding them selfe as foulcs shulde go away without
deuocyon and bylue. But neuertheles the maister of inckenes and lo-
uer of symplenes left nat for to fulfylle the perfeccyon therof gyuyngc
to vs ensaumple that we shulde nat go fro the grounde of trewe mes-
kenesse by colour of any semelynesse profyte or gode, but that we shul-
de lerne to wyl for to appere and be sene symply and abicte i the sight
of other:that blesyd vertue of perfyte inckenesse he graunt vs by his
grace that so wold meke hym selfe for our sake:that is our blesyd loz-
d Iesu amen.

Ora domini apud preseppe continetur in proximo capitulo ex
cepta meditatione de ministerio suo: & lolicitudine circa puerum
Iesum de quibus poterit quis feliciter meditari.

¶ Of the purificacion of our blesyd lady saynt mary. Ca. x.

Hester the tyme that the kinges had perfourmed theyr offryngc: and were gone home agayne into theyre owne Countre as it is sayde: yet stode that worthyc lady of al the worlde in that sympyle harborow with hyz blesyd son Iesu & hyz holy hulbone that olde man Joseph at the rache pacientlye abydyng e unto the. xl. day that was ordeyned by the lawe hyz purifacacion as sheweth another woman of the peple dyssorwled by synne & as the chylde Iesu were a pore man and nat god: nedy to kepe the obseruance of the lawe. But why wene ye that they dyd thus. Sothly for a trewe ensaunce unto vs of the ryght way of obedyence: And for they wold haue no singuler prerogatyue they kepte the comon lawe as other dyd. But thus do nat many that lyue in comon congregacion/ The whys the desyze to haue specyal prerogatyues: and therby wylbe sene more worshypful than other/ and synguler aboue other: But therin is nat true meeknesse. Whanne the fourty dayes were come of hyz purificacion after the lawe. Thanne went our lady wyth hyz sonne Iesus & Joseph and toke the way fro Bethlem unto Ierusalem that is bytweene syue or syxe myle: there to present the chylde and offre hym to god in the Temple after as it is wryten in the lawe of god. Nowe let vs here go wyth them by deuout contemplacion/ and helpe we to bere that blesyd burden chylde Iesus in our soule by deuout deuocyon and take we in wardly gode entent to al that is here sayde and done. For they ben ful deuout: In this maner than they beryngc and bryngyng the chylde Iesus into Ierusalem. And at the entryngc in of the temple of god, there they bought two turtyls or elles two douys to offre for hym as the maner was of pore folke. And therfore the gospel speketh nat of a lambe that was the comon offryngc of ryche men/ In token that they were wyth the porest folke. And herewyth that ryghtwyse man Symeon led in splyt by the holy goste cam into the Temple to se that he had longe tyme desyzed cryste goddes sonne after the behest and answere of the holyc goste. And anon as he had the syght of hym knowynge hym by the splyte of prophesye: he kneled downe and deuoutly worshyped and honoured hym as he was borne in his moders armes/ and the chylde blesyd hym and lokynge vpon his moder bowed towardc hym in token that he wold go with hym/ And so the moder vnderstandinge the chyldes wyl and therof wondryng to see hym to Symeon: and he wyth great ioy and reuerence clyppige hym in his armes rose vp blesynge god/ and sayng these wordes wythe a glad splyte. Lorde I thanke the for nowe thou lettest thy seruaunt after thy worde i peas. For why I haue sene wyth myn iyen thy blesyd son & sauour. And afterwarde he prophecyed of his passhon & of

the sorowine therof: that shulde as a swerde perce and wounde the mosders hert. Herewyth also that worthy wedowre anne the prophctesse cam to theym into the temple and worshypped the chylde. She propheseyd of theym also/ and spake of the redemptyon that was to come by hym to mankynde. And the moder maruaylyng of al these wordes kepte thym by gode entent pruely in hert. And thanne the chylde Iesu stretchyng his armes to warde his moder and so was he betaken agayne vnto his moder. Afterwarde they went in maner of processiō wyth the chylde: the whiche processiō is presented this day in al holly churche wyth lyght brennyng to goddis worship: and than they went in this maner. Fyrst those worshyfule olde men Joseph and synecon went before Joyfull eyther holdinge other by the handes: and wyth great myrthe syngynge and saynge. Lorde god we haue receyued this day thy great mercy in myddes of thy Temple. And therfore after thy great name so be thy louynge and worshyp into the forthest ende of al the worlde. after theyme folowed the blesyd moder & maide saynt mary beryng the kynghe of heuen Iesu and wythe hym on the other syde goeth that worshyfule wedowre saynt Anne & the great reverence and unspekable soy louynge and praysynge almyghty god. This is a solēne and worshyfule processiō of so felwe persones/ but great thynges betokenyng and representynge: for there ben of al stastes of mankynde somer that is to say of men and wymen: olde & yonge maydens and wydowes. forthermore whanne they were come to the auter of the temple the moder wyth reverence knelyng downe of fred hym swete sonne to the fader of heuen: saynge in this maner as followeth. Take nowe hyghest fader your dere sonne whome I offre he re vnto you: after the byddige of your laude: for he is fyrst borne of his moder. But gode fader I beseche you that ye gyue hym me. And tha the tylsynge vp lyft hym vpon the auter. O lorde god what offryng is this. Sothly there was never none suche sene fro the begynnyng of the worlde nor shalle never after vnto the ende. Nowe take we here gode hed howe the chylde Ihesus lyyteth vpon the auter/ as it were another chylde of the comon people/ and wyth that louely face and sad chere he lokid and beholdeth vpon his dere moder and other that were there present: paciently and mekely abydinge what they woldē do wyth hym: and therwyth were brought the prestes of the temple and the childe iusu lorde of al the worlde was bought againe as a seruauit for v. pens: that were called Sycles a maner of money after the lawe as other. And whan Joseph had payde the money for hym the modour lady toke agayne wyth fulle glad wyll he blisyd son: and after she toke the foresayde byrdes of Joseph/ and knelyng downe and lystynge vp hym sven vnto heuen and holdynge theym in hym handes of fred theym saynge in this maner. A lmyghty god mercyfull fader of heuen take ye this lytelle gyft and offryng: and the fyreste gyft that

your lytell chylde presenteth thys daye to your hyghe mageste of hys
 symple pouerte. And therwith the chylde Ihesus puttinge his handis
 to the bydes and lyftrynge his tyen vp to heuen: spake nat but shewed
 countenaunce of his offryng with the moder. and so they layde them
 upon the aulter. Nowe takynge hede what they ben that thus offren
 that is for to saye the moder and the sonne. Trowe we wheder that of
 frysinge though it were lytell myght be forlaken. Nay god forbede But
 we shall fully trowe that this was by aungels presentyd vp vnto the
 blesyd courte of heuen. ande therof the holy fader of heuen full gladly
 accepted: so that the blesyd company of heuen there throug were rejoy-
 ced and gladded. by the forsayde presente. After that thys was done
 and so the lawe fully kepte as it is sayde in alle that longed vnto the
 chylde fro his byrth vnto this tyme our lady with hit blesyd sonne &
 hit spouse Joseph toke the way fro the cyte of Iherusalem homward
 vnto Nazareth. but by the waye she delited hit cosyn Elyzabeth des-
 ringe also to se hit sonne that she loued specially And what tyme they
 met togedre they made greate Joye and namely Elyzabeth whanne
 she sawe that blesid light of the chylde by vertue of whome in hit first
 concepcyon: Iohn in hit wombe rejoyced & she also replenyshed with
 the holy gooste also Ihesus ande Iohn whanne they were broughte
 to geder they kysed other louely and with laughynge chere & maki-
 moche myrth togeder. But Iohn as vnderstandinge his lord had hym
 alwey in countenaunce as with reuerence to hym and what tyme they
 had rested them there certeyne dayes. our lady with hit childe and Jo-
 seph went forth in theyr weye towarde Nazareth: as to hit home and
 rest. But yet befelle no rest to theyme as it shall shewe after. Nowe yf
 we take gode entente to the forsayde processe & howe longe tyme they
 haue layne out of theyr owne house in so grete pouerte and symplenes
 by reason we shoulde be styred to compasyon: and to lerne by ensaum-
 ple of theym mekenesse pouerte and buxomnesse and that were openly
 shewed in theyr sympled wellynge: in theyr pore offerynge and in the
 lawe kepyng. And ferthermore as worldy men make bodesly mirth
 in this tyme of the natiuite vnto the feste of the puryfication that is
 called Candelmase: so shulde eche deuout soule in thys tyme spacyal-
 ly with deuocyon and godly myrthe in louer: worshyp and honoure
 that blesyd chylde Ihesus: and his moder mary visytinge theyme by
 contemplacion and some deuout prayer at the leest ones on the day as
 they se in spiryt our lady with hit chylde leinge at the rache: hauyng
 therewith in mynde the mekenesse: the pouerte and the buxomnesse of
 theym as it is sayde louyng theym and kepyng theym vertuously i-
 dede.

Thus endeth the fyfth part of this boke in contemplacion for the mōday.

¶ Of the fleyng of oure lord Ihesu into Egypt. Caplin. x.

Nota de tem-
 pore natiui-
 tatis domini
 Nota deuo-
 tam obserua-
 tioneum.

And whanne our lady and hir swete sonne Ihesus were to wat
de Nazareth as it is sayde before nat knowynge yet the preuy
councrele of almyghty god hercof that Herode that tyraunte kyng
purposed for to sle the noble chylde Ihesus and thanne the aungelle
of almyghty god appered unto Joseph in his slepe biddinge hym that
he shulde nat abyde but sle into Egypte with the chylde and hys mo-
der. For herode woldes leche the chylde to selle hym. And anone Joseph
Wakynge of his slepe cleped our lady; and tolde hir alle these harde ty-
dynges; and she in haste toke vp hir dere sonne and begane to goo. for
she was full soze agast of thys woorde and she wolde nat as she might
be sene neclgent in the kepyng of hym, wherfore anone in that night
they toke the waye unto Egypte and so fled that greate lorde the pur-
sute of his cruel seruaunte: more properlyer the deuyls seruaunte tra-
uaylinge with hym his yonge and tender moder & that olde man Jo-
seph by a noyous waye; & harde & dyuers that was nat inhabited and
also a waye that is longe that is to say after the comon saying the spa-
ce of xii or xv. dayes tourney of a comon curzoure: prauenture to theim
it was trauayle of two moneths or moxe: and that waye as it is layd
was by that desert in the whiche the chylde of Israel lad out of egip-
te dwelled fourty yere Lorde howe dyd they there of theyr lyuelod: or
wherrest they and wher harborowed in the nyghtes for in al that
wey founde they ful seldom any house. Here ought we for to haue in-
wardly compassyon of theim and nat be loth or thinke trauaylous to
do penaunce for oure sylfe: syth other toke so grete and so often trauay-
led for vs. namely they that were so noble and so worthy. and also in
thys processe if we take gode hede we may se many gode ensaumples.
and notable doctrynes unto vs. fyf if we take good hede howe oure
lorde Ihesus tooke in his owne persone somtyme prosperitye & welth
and somtyme aduersyte and wo: we shulde nat be styred to impa-
cience what tyme befalle to vs in the same manere but in tyme of temp-
tacion and disconfort abyde with patience the tyme of prosperitye and
of conforte and so ageyne warde on that other syde. And if thou wylte
se ensaunce hereof in Ihesu: first in his byrth he was magnifyed of the
herdme as god & honoured & worshyped of them as god & with grete
joy and sone after he was circumcised as a synfull symple man wylth
sorow after the kynges comynge to hym worshyped hym sowerain-
ly bothe in theyr persones and greate gystes and yet dwelled he stylle
in that stable amoung bestys in pouerte weyng as another chylde of
a symple man. aft he was presented in the temple with ioye and great
thynges were prophetyed of hym as of god almyghtye. and nowe. He
is boden of the aungell to flee fro herode into Egypte as he were a po-
re man without myght. and so furthermore in al his lyfe prosperitye &
aduersyte medled togeder to the ensaunce and techynge of vs. for
he sent vs dyuers confortes to lyf vp our hope that we fall nat by dyl-

Quattuor

Paciencia in
ter prospera
et aspera.

peyre and therwyth he sent vs trybulacions and dysconfortes to kepe vs in mickenes. that we therby knowynge our owne wretchednes may stande alway in his brede. The seconde lesson that we may lerne in this processe is touchyng the blyfes & the spacyal confortes of god y^e he that feleth theym spacyally be nat therby eleuate in his owne sight as holdyng hym more worthy than other that haue them nat and also he that feleth nat spacyally suche gystes or confortes be nat therfore cast downe by sorowe or haue enuy at hym that hath them for as we se here the aungels apperynge and spekyng of the chylde were to Ioseph and nat to our lady and yet neverthelesse he was leslie in mercye & moche more unworthy than she. Also here we may lerne that he that felethe suche spacyal gystes of god though he haue theym nat alway as he wolde and after his desyre: that therthughe he grutche nat ne be nat heuy by vnykynnesse agaynst god. For nat wythstondyng that Joseph was so nere and acceptable to god. Neverthelesse the apperynge of the aungels and the reuacions were nat done to hym openlye and in wakynge but in maner of a dreame and in his slepyng. The thyrde notable thyng that we haue here of ensaumple is this: That our lord siffereth his chosen people to be dysseased here throughe persecutions and trybulacions that sheweth well here in mary and Joseph what tym they knewe the chylde sought to be slayne what myght they here more sorowfull. For though it so were that they knewe & wylst welle that it was goddis sonne. Neverthelesse the sensualyte & the reason of theym myght kyndely be dystroubled and meued that is to say in this maner: Lorde god fader almyghty what nede is it unto thy blesyd sonne that here is to sle as thou myghtest nat defende hym from his ennemyes & kepe hym here safe. And also they; e trybulacyō & dyssease was in so moche more that them behoued to go into so ferre alondre that they knewe nat & that by harde wyses & noyō stih they were so moche vndysposed to goinge & trauaylige our lady for youth & tendernesse Iosephe for age & feblenes: and also the childe Iesu that they shulde bere and carye was vncles two monethes olde: and yet moreouer they went into that londe in the whiche they as poore & vnsknowen had nat wherwyth to helpe them selfe. Al these dysseases were to theym mater of great trybulacyon and afflyctyon. And therfore thou that suffrest here trybulacyō take ensaumple of them & kepe therin pacience. The fourthe notable thyng that we may consyder here is the great benygnite and mercy of our lord. For there as he myght haue destroyed his ennemyes anon in a moment that pursued hym and yet wolde he nat but benygnly and sweetly he chace rather to sle dys-tyng the tym of the malyce and wodenesse of that cursed Tyrant Herode than to be auenged as he myght ryghtwyselye of hym: And this was a profounde mickenesse and a great & excellent pacience. In the same maner shulde we do; that is to say: nat wilfully withstodez

Terulum,
Tribulatio
lectorum.

Quartum,
Benignitas;
erga iūicos

seke vengeaunce on them that do wronge and pursue vs but paciently for the tyme forberde theyme and fle theyr malyce: and moreouer specially pray for theyme as god techeth vs: Also in another place of the gospelle to do to our ennemyes as we wolde be done to them. Furthermore as touchyng the processe of the fleyng of Jesu wyth hys moder and Joseph what tyme that they came to Egypte anone at the fyfth entynge alle the Mawmentes of that londe felle downe as it was prophecyed afore by the prophete Isaye. And thanne went they vnto a Cyte of that londe the whyche was called Hermopolys or Lymopolys & ther they hyred a symplye hous in the whyche they dwelled sculen yere. as pylgrymes straungers pore and nedye Here may we deuoutly ymagyne and thyngke of the maner of lyuyng of them in that straunge lode and howe our lady wrought for hym lyuclode that is to say wythe nedyl sowyng and spynnige as it is wryten of hym. and also Joseph workyng in hys craft of Carpenterye. And howe the blesyd chylde iesus after that he cam to the age of fyue yere or therabout went on hym erandes and helped that he myght as a pore chylde to them shewyng in al his dedes mekenesse and great lowlynnesse And sythen it behoued theym to gete theyre lyuelode in that maner wyth theyre trauayle: & perauenture wyth repreche often tymes of theym that they dwelled amonge; as it fallethe comonlye too straungers and also wyth shame. What hope we of hym housholder: as of beddyng clothyng and other necessaryes whether they had in this superfluyte or curyosite. Nay without doubt: they whyche loued perfyte pouertye wold nat haue thought they myght that is contrary to pouerte as superfluyte or curyosite. And namely touchyng curyosite: trowe we that our Lady in hym sowyng or other maner of workyng made curyous wokes as many folke done. Nay god forbede. For they wokēe such curyosites that take none heede to lese the tyme: she that in that tyme wolde nat nor myght nat spende the tyme in veyne as many do and namely in these dayes: For this byce of curyosite is one of the mosle perylous vices that is. And that may be shewed by many reasōns fyfth by lesynge of tyme that is ordeyned to the wokēe of god for such curyous wōke occupeth right moche more tyme than wōde other pleyne & symply iught wōke that were suffycyent to the nede and great shame and contrary to goddys wylle. The seconde harme that cometh of curyosite is cause and mater of veyne ioy to the wōker as what tyme a man maketh such curyous wōke: often loketh he theron wyth lykyng and thynketh and ymageneth in his wyt beslye. And also whanne he wōkēt nat and specyally in tyme of goddys seruyce: & whan he shuld haue his hert to god as a gode crystēn man he thiketh or deuysethe for to make the same wōke and theyrby he recounteth hym selfe subtyle and wytty: and so wolde he be sene passyng other. Also it is cause of pryde to hym that such curio wōke is made to, for

Nota vicius
curiositatis.

Prima ratio

Secunda ratio.

Tertia ratio.

as sympyle playne and boystous Werkes been occasyons of lowynesse and mekenesse. So been al thyse curyous Werkes as oyle nouysshynge the fyre of pryde the holders and hauers of them. Also it is to them that haue lykyng in luche curyosyte mater for to drawe theyr hertes from our lord god and heuenly thynges, for as saynt Gregorij saythe In as moche as man hath delyte here beneath in earthly thynges in so moche ageyne is he departed fro the loue aboue of heuenly ande godly thynges also it is one of them thre: by the Whiche all the woldē is infekte in synne that is the soule luste of iyen: for luche curyosytes ferue to nought ellys. But to sedē the iyen and as ofte as a man lykyng ly and in vayne with luche curiolsite fedeth his iyen so oft the maker & the vser offendeth god. Wherfore men shulde be eschewyng luche curyosytes for gyuyng occasyon of synne for a manne shulde nat assente vnto synne for any maner of cause. But in al manere of thynges absteynē the from the offence of god. And sythen our lordē gaue ensaumple & comendeth and loueth pouerte as it is sayde without doubtē. It foloweth that he is greatly offended in that thyngē that is dyrecte contrary to pouerte that is specyally curyoste. Also with al other harmes more ouer this is that it is a token of a vayne and a light and an vnstable herte and soule: wherfore he that wyllyue in cleanness of conseynce and withoute deflyngē of his soule hym byhoueth to absteme hym bothe frome the mankynde and fro the vlyngē of luche vayne curyosytes and to fle therfro as ffor a venymous serpent. Neuerthelesse by thys forsayde repreſe of curyosyte. we shall nat understande generally forboden for to make fayre Werkes and honest aparayle. For that is leſſul so that it kepe a gode meane and namely in the thynges and werkys that longe to goddys scruyce, in the whiche it is nedfull to be ware and to eschew all corrupte entente of vayne Joye and al fals affection and soule lykyng of woldē vanytees, so that the vertuous meane of suffisaunte honeste passe nat into the excesse of vycyous curiolsite. And thus moche suffiseth of this mater sayde at this tyme.

COf the tournyng ageyne of our lordē Iesu cryst fro Egypt: Capitulum.

xi.

After that herode was dede / and seuen yere were alle ended in the whyche our lordē Iesu had dwelled in Egypt the aungel of our lordē apperyd vnto Ioseph in his slepe & bad that he shulde take the childe & his moder & go into the londe of Israel for they were dede that sought the chylde to slie. & he anon rose vp with the childe this morrow as the aungel bad turned ageyn into the lode of Israel & whan he cam there & herd that archelaus the son of Herod

Quarta racō

Quinta racō

Sexta ratio.

Septima ratio, et septimus malum,

de regned in that partie that was cleped Judea: he dred and durst nat
goo theder. But as he was est bydden of the aungell in his slepe he
Went to the countre of Galyle into the cyte of Nazareth Here may we
se in the comynge agayne of Ihesus as it was in his goyng: layde,
dredc and dyseale medlyd with conforde and ease. For what tyme they
beyng in a straunge londe herde of the deth of theyr ennemis and that
they shulde come agayne into theyr owne londe: no doubte but that it
was greate conforde and hope of ease. But takynge hede therwith to
the harde trauayle by the waye. And after whan they cam into theyr
owne londe in hope of peale tydylnges of a newe ennemys and for dres
de of hym abyde for to eschewe his countre: there was dysconfort and
disease: and all unto oure lorde as it is layde. Lorde Ihesu thou fayre
yonge chylde thou arte lorde and kinge of heuen and erthe. What diseise
and what trauayle suffredest thou for oure sake: and howe lone thou
begannest: Sothely well spake the prophete in your persone whaun
he saythe thus. I am pore and in dyuers trauayles fro my fyfth youth
Sweete Ihesu howe wentest thou or was carayd alle that longe/and
harde waye/and namely thrugh that horryble desert passige ouer the
rede see/and also the flode Jordanne in so tender age. for as it semeth
thys agayne comynge is more traueilous/and more noyous to the
unto thy leders thanne was thy fyfth goinge. for why that tyme thou
were so lytell that thou myghtest easly be borne in armes But nowe
thou art elder and more waren as in the tyme of vs. yere thou mayste
nat so/and goo moche mayste thou nat for tender age/and to ryde arte
thou nat vsed. Sothely it semethe that this traueyle all only that we
speke nowe of: were suffytaunt unto full redempcyon for all mankynde.
ferthermore as to the processe of theyre waye maye thynde that whan
they come towarde the ende of that desert. There they founde Iohn
baptyst the whiche that tyme had begonne there for to lyue in deserte.
penaunce doyng though it so were that he had no syne penaunce wox
thy. for as it is layde that place of Jordan in the whiche Iohn baptyz
sed is that same place. wherby the chylderen of Israel went drye fote
whanne they came by that desert oute of Egypte/and that nygh that
place in deserte Iohn lyued in penaunce/wherfore it is lyke that Ihes
sus and his moder founde hym there. and that they made grete Joye
& myrth at theyr goostly cominge togeder. And no wonder: for he was
an excellent and a worthy chylde fro his byrth. He was the fyfste here
myte and the begynninge of religyous lyuyng in the newe lawe: he
was clene mayde and gretest prechoure after crysle: He was a prophete
and a gloriouse martyr: wherfore we devoutly worshypynge and
honouryng hym: take we oure leue at hym at this tyme/ and goo we
forthe unto our lorde Ihesu and his moder in the forlayde waye after
they were passed the flode Jordan: Thanne came they ferthermore to
the house of oure ladyes cosyn Elyzabeth: where they were spacyally

Pauper: sum
ego.

De Johane
baptista.

refreshed/and made togeder a greate and Wel lykyng feste and there Joseph heringe that Iechelauis regned after his fader Herode in the cōtre cleped Judea by bvdypige of the aūgels as it is layd byfore went with the chylde and his moder into the cyte of galyle clepid Nazareth and there they dwelled as in theyr owne home ledyng a lymple and a pore lyfe togeder:but in that grete goostly rycheſſe of charyte lo thus is the chylde Ihesus brought into Egypte and than as we may thynke the syſtes of oure lady and other kynnes folkes and frendes came to them welcomyng them home and visytyng them with presentis & gyftes as it was too theym that founde theyr owne bare houſhoulde Also amonge al other we maye ſpecyally haue in mynde that John euangelyſt cam with his moder our ladyes ſylte to vylte and le Ihesus the whiche John was that tyme about fyue yere olde for as it is written of hym. He dyd the yere trone the paſſyon of oure lordē thre ſcore yere and ſeven that was the yere of his age fourre ſcore and eighte ne So that at the tyme of our blesyd ſauouore Ihesu cryſtis paſſyon he was of age one and thretty yere And cryſtis hym ſylfe thre and thretty or lytel more. And ſoo at thys ageyne comynge of Ihesu that was thanne ſeven yere olde John was fyue yere olde and as he was after amonge al other chouen aſtoules and dyscyples ſpecyally of oure lordē Ihesus:ſo it is lyckly that in this time of theyr chyldhode he was more therre than other and as moſte ſpecyall pleſure to Ihesu fro thys tyme into the tyme of truelie yere of Ihesus age, the gospeſſe maketh no meney on of the chylde Ihesu Neuerthelſe it is wrytten and alſo ſayde that therre is yet in that place a welle wher at the blesyd chylde Ihesus ſet oft tymes water for his moder for that neke lordē refuſed nat for to do ſuiche lowe ſeruycies unto his moder:and alſo ſhe had none other ſeruaunt: All theyr lyuyng was in mekenesse and in pouerte to our enſaumpic to folowe hym. Amen.

Howe the chylde Ihesus was left alone in Iherusalem. Ca. xii.



Hus whanne
 the childe Ihe
 sus was twel
 ue yere olde/ &
 his dere moder
 with Joseph went into Iheru
 salen: from the feste daye that
 lasteth eyght dayes after the bid
 dynge and the custome of the la
 we. he went also wyth theyme
 in that moste tendre age trauay
 lyng al that lourney and longe
 waye before sayde to honoure &
 worshippe his fader of heuen in
 his feste dayes as reason wolde
 for there is souerayne loue by
 twene the fader ande the sonne
 Neuerthelcse there was moze
 inwarde sorowe of herte and compasyon to the sonne of the worship
 pynge of his fader that he sawe in doyng of many maner synnes/ tha
 was one Joye without forth in the pompe and the solempnyte of that
 feest: but so stode he with his parents in the tyme of that feste kepyng
 the lawe as moche as another of the peple people. Cyll what tyme the
 feste dayes were fulfylled and ended. And than after that hys paretes
 were gone homwarde he dwelled stilly there in Iherusalem theym un
 wetyngc. Nowe take we here good entente as we were present in all
 that is here spoken of for thys is a full deuout mater & a profytale to
 vs as it is sayde byfore: The cyte of Nazareth wher our Lady dwel
 led was from Iherusalem the space of xl. myle and xliii or theraboute
 and so befell that his moder our lady and Joseph toke dyuers wayes
 homwarde/ and what tyme they cam togider at euen wher they had
 set to be harborowed: our lady sayng Joseph without the chylde that
 she supposed had be with hym: asked of hym wher was the chylde &
 he sayde that he wylt never for he wende as he sayde that she had ladi
 hym with hir; and therwith she brast out on wepyng & with gret so
 rowe sayde alas wher is my dere chylde: for nowe I se I haue nat
 wel kept him/ and anone she began to go about in the euynde as she
 myght honestly fro house too house askynge: Sawe ye nat of my son
 Sawe ye nat of my son vñethes myght she sele hym selfe for sorow
 care of hit son. And the sely olde man Joseph foloweth hit alway we
 pinge: and what tyme they had lenge sought & founde him nat what
 rest hope we they had in that night/ and namely the moder that louyd
 hym moste tenderly. Soothly no wonder though they had no conforte
 all though theyr frendes conforted theym as they myghte, for it was

nat alytelle losse to lese Jesu. wherfore here we may haue resonablyc
great compassyon of the great anguylshe that our ladyes hert was in
nowe for hys sonne: she was never i so great sorow fro the tyme that
she was borne. And also here may we lerne what tyme tribulacions
and anguylshe falle to vs nat to be heuy nor moche dystroubled ther/
by/sythe god spared nat his owne moder as in this party/ for he sus-
trecth specyallye trybulacions to fal to them that be his chosen: and so
they be taken of his loue/ And to vs it is expedient to haue theym for
many reasōs Than our lady soroy as it is layd for she myght nat fynd
hys sonne/ that nyght closed hys in hys chamber/ and toke hys to pray-
er as to the best remedy in that case: saynge in this in aner. Almyghty
fader of heuen ful of mercy and of perte/ it lyked you τ was your wyll
to gyue me your dere sonne. But lo nowe fader I haue loste hym and
wot nat where he is: but thou that knowest alle thyng telle me and
she we me where my swete sonne Jesu is. and gyue hym me agayne.
Gode fader beholde the sorow of my hert and nat my great neglygence
for I knowlege well that I haue grecuously offendeth the i this case
Neuerthelis syth it is falle me to be ignorant: ye for your gret gode
nesse: gyue hym vnto me agayne for I may nat lyue wythout hym.
And thou my swete sonne Jesu where art thou nowe. or howe is it
wyth the/ and where art thou nowe harborowed. lorde whether thou
be gone vp into heuen agayne to thy fader: for I wot welle that thou
art very god and goddyrs sonne: but why than woldest thou nat telle
me before: and also I wote welle that thou art very man on me borne
 τ here before I kepte the and bare the into Egypt fro the malyce of Hes-
tode that sought the to slc. but nowe whether any wycked man hath
espyed the/ the fader almyghty he kept the from al peryll and from al
malyce. Dere sonne telle where thou art that I maye come vnto the:
or elles thou come to me and forgyue me this neglygence at this tyme
and I promyse that it shalle never after befall me: for howe this is be-
falle I wot nat. but thou knowest that art my hope: my lyfe and alle
my gode: and wythout the I may nat lyue. In this maner and by su-
che wordes as we may deuoutly suppose: al that night the mod pray-
ed for hys sonne. After vpon the morowe erly Mary and Iosephe sou-
ght hym in dyuers other wayes that led to Jerusalem: and forthers
more they sought hym bysely amonge theyze frendes and kynslinen.
but they myght nat here of hym: wherfore his moder was soo soroy
that she myght in no maner be conforted. But the thyrde day after
whanne they cam to Jerusalem: and sought hym in the temple. The
re they fonde hym syttinge amonge the doctours of the lawe heryng
theym ententysly/ and askyng them questyōs wylsely. τ anon as our
lady had the syght of hym/ she was as glad as she had tourned fro de-
the to lyfe: τ therwith knelynge downe thanked god inwardly wyth
wepyngc soy. And as lone as the chylde Jesu sawe hys mod anon he

Oto marke

Went to hyz and she wyth vnspeable soy clypced hym in hyz armys. and kylled hym of tynes and holdyng hym in hyz barnie: restede a whyle wyth hym for tendernes tylle she had take spyyte and thanne she spake to hym and sayde: Dere sonne what hast thou done to vs in this maner. For lo thy fader and I wyth gret peyne haue sought the al these thre dayes. And thanne he answered agayne and sayde: what ayleth you to seke me. Knowe ye nat welle that it behouethe me to be occupied in tho thynges that longe to the whorshyp of my fader. but these wordes they vnderstode nat in that tyme: And thanne sayd his moder. Sonne wylt thou nat go home ageyne wyth vs. & he mekely answered I wylle do as ye wyl that I do and as it is plesyng unto you and so was he subiecte to theym and went home agayne wythe them to the Cyte of Nazareth. In this foresayde processe of iesu what hope we that he dyd: or where and in what maner he lyued those thre dayes. We may suppose that he went to some Hospytalle of pore men and there he shamefastly prayed and asked harboure: and after yete and lay wyth pore men as a pore chylde: and some doctours say that he begged tho thre dayes. but therof lytel force so that we fowle hym in perfyte mekenesse and other vertues. for beggynge wythoutforthe but if there be a meke hert wythyforth is but lytel worshas to the perfecyon. Forthermore in the foresayde processe we may note and let ne thre profytable thynges to vs. The fyfth is that he that wyl perfyte ly loue god: shalle nat dwelle amonge his fleshly frendes & kynsman. but he must leue them and go fro theym. In token wherof the chylde Jesus left his owne dere moder what tyme he wold be occupied about the goskely warkes of his fader. And also whan he was sought amonge his frendes and kynsman he was nat founde there in that tyme. The seconde is. he that ledeth goskely lyfe/ wonder nat moch ne be nat dysconforted ouer heudly: though he be somtyme so drye in soule/ and as voyde of deuocyon as ye were forsake of god. For this maner fel to goddys moder as it is sayde before. wherfore be ye nat in dispayre therby: but seke ye Jesu besely in holy medytacyons and gode warkes and spesually in devout prayers: & ye shalle fynde hym at the last in due tyme. The thylde is that a man shulde nat folowe moche hys owne wyt or his owne wylle. for our lord Jesu after he had sayde that hym behoued to be occupied in those thynges that longed to hys faders whorshyp. After he left that proper wylle and folowed his parens wylle: goyng forth wyth them fro the temple home ito Nazareth and was subiect to theym. And this is spesually nedful to relygyous folke to folowe by true obedience of theyre souerayns. And also here haue we great ensaumple of mekenesse in our lord Jesu. wherof we shalle treate more playnly in the chapter that next foloweth.

¶ what maner of lyuyng our lord Jesu had & what he dyd fro his xii. yere to the begynnyng of xxx. yere. Ca. xii.

ERom the tyme that oure lorde Ihesus was gone home to Nazareth with his parentes what tyme that he was twelue yere olde as it is sayde before unto his tyme of thretty yere we fynde noughe expressed in scripture autenticke what he dyd and howe he lyued and semeth full wonderfull. what shalle we thanne suppose of hym in all that tyme: whether he were in so moche ydelnesse that he dyd noughe or wrought no thynges worthy too be wretyn or spoken of. God forbede And on that other side if he dyd and wrought. why it is nat witten as other dedys of hym bene. Sothely it semeth merueylous & also wonderfull. But neuerthelesse if we wolde take here gode entente we shulde se that as in noughe doyng: he dyd grete thynges and wonderfull: for there is no thyng of his dedes or tyme of his lyuynge wythoute mystery or edyficacyon: but as he spake and wrought vertuously in tyme. so he helde his peas & rested/ and withdrew he him vertuously in tyme. wherfore he that was souerayne mayster and cam for to teche vertues/ & shew the trewe waye of euerlastinge lyfe he began fro his youthe to do wonderfull dedys and that in a wonderfull manere and knowen and that was neuer erste herde before: that is for to saye shewynge hym selfe in that tyme as ydel and vncunyng and abiecte in the syghte of folke: in manere as we shalle saye after nat fully after mynge in this / or other that we may nat openly preue be holy wrytte or doctoures approued: but deuoutly ymagineinge to edyficacyon and scrynge of denuotion as it was sayd in the prohemy of this boke at the begynnyng And soo we suppose that oure lorde Ihesu in that tyme withdrew hym fro the company and felawshyp of men / & went ofte sythes to the synagoge as to the church and there was he moste occupied in prayers but nat in the hyghest and moste worshypfull place but in the lowest and secrete place and after in tyme whanne he cam home halpe hys moder and also parauenture his suppoled fader Iosoph in his craft comyng and goyng amonge men: as he knewe nat menne Also that knewe hym of the comon people that he dwelled amonge / & sene so fayre and semely a yonge man doyng no thyng that was in to praysing or magnysyng to hys name wondred greatly of hym / namely as the gospell sayth of hym whan he was yonge / and of twelue yere of age / Ihesus profyted in age: in wylde and also in grace to for god and manne/ that is to saye in the syghte and opynion of men But nowe whanne he was of more age into the tyme of his thretty yere he shewyd no dedes of commendacyons outwarde wherfore men scorneyd hym: and helde hym as an ydeot an ydell man and a foole and so it was his wylle to be holde as vnwothy and abiecte into the worlde for oure saluacion as the prophete speketh in his persone thus. I am a worme and natte a manne: repreke of men and abiectyon of people But here may we se that he in that abiectyon as it were nat doyng: dyd a fulle vertuous dede of worthy commendyng: and what was

Qui se resistat aliis esse

Discite a me qui mitum sum.

that. Sothly that he made hym selfe soule and abicte in the syght of other: and herof had he no nede: but we had this nede/for sothly I tro we that in alle our dedes there is no thyng gretter nor harder to fulfyl than is this. Wherfore me thynketh that man is come to the hyghest and hardest degré of perfeccyon: the wyrche of ful herte and trewe wyl wythout seynynge hath ouercome hym selfe: and maystered the proude steryng of the flesche: that he wylleth nat to be in reputacyon of men: but coueyteth fully to be despysed and holde as a foul and vnworthy & abiect for this is worthy and more to be commended than a man to be passyngly stonge and a conquerour of cytees and londes as salamon saythe: wherfore tylle we come this degré of perfeccyon we shal holde our selfe as ful vnperte and al that we do as no thyng to count. For sythe in sothnesse alle we do but as vnworthy seruauntes what tyme that we do the gode that we owe to do as hym selfe wytnessethe tylle we come to this degré of abiccion: and parfyte repreſe of our selfe: we be nat set sadly in trouthe: but rather in vanyte: as the apostle openly shewethe in these wordes. who so holdeth hym selfe in his owne reputacyon as ought worthy sythen i sothnes he is nouȝt he begyleth and disceyuethe hym selfe: And so as we sayde before oure lorde Ihesu cryste lyued in this maner and made hym selfe as abicte and as vnworthy and as lowe to the woldē: nat for his owne nede: but for to teche vs the true way of perfeccyon wherfore yf we lerne it nat we may by no meane be excused. For it is a ryght abhomynable thyng to se hym that is but a worme / and a wormes mete to come for to hyghe hym selfe by presumpcyon: and lyft vp hym selfe as ought whanne that the hyghe lorde of maitere so mekēd hym selfe by abiectiō: and lowed hym selfe as nouȝt: and that dyd he nat by fapnyng but as he was sothly meke and mylde in herte. Lo also wythout dysymulaciō he lowed hym selfe wyth al maner of mckenēs. & abiectiō in the syght: fulfyllynge fyrt in dede that he taught after by wyrde. Whan he bad his discipiles to lerne of him for to be meke & mylde i herte And in so moche he lowed hym and auantysed hym selfe that also aft he beganne to speke and to preche of hyghe thynges of the godhede as the gospell tellethe and to worke myracles and wonders: and yet the Iewes set nouȝt by hym: but despised and scorned hym sayng what is he this/ is nat he the wryghtes sonne Ioseph/ And also in the deuiles name he casteth out deuyiles: and many such other despites he suf freth paciently: and mekely/makynge so there throughe a swerde of mckenēs ther wyth to sle the proude aduersarye the deuylle of helle. If we wylle se howe myghtely he gyarde hym selfe wythe this swerde of mckenēs: after the byddyngne of the prophete: let vs take gode hedē to alle his dedes and we shalle se i theyme alway she red great mckenēs as we may se yf we haue welle in mynde alle the proceſſe afore sayde: yet hyder to. And also hercafter lhalbe he wed more and more unto

his harde deth and moreouer after his resurreccyon and after his asse cyon to heuen: and yet therto moreouer at the last day of dome whan he shal sytt in his maestē kyngē and domesman of al the Worlde yet shalle he shewē his souereyn mēkenesse to his creatures his bretheren by these wordes. As longe as ye dyd almesse dedes to these my loued bretherne ye dyd it to me. And why hope we that he shewē so moch and loued pryncipally this vertue of mēkenes. Sothly he knewe wel that as the begynnyngē of alle synne is pryde: so the founement of al godenesse and of alle saluacyon is mēkenesse: Wythout the whiche founement the byldyngē of alle other vertues is in beyne/ and therfore yf we trust of maydenhede of pouertye or of any other vertue or dede wythout mēkenesse we be desceyued. And for almoche as he taught and shewē vs in what maner this vertue of mēkenesse shalbe gotten/ that is to say by despysyngē and abiection of a man of hym selfe i his own syght and in other menys syght/ and by contynualle doyng of loue and abiect dedys. Therfore vs behoueth to loue and vse these meanes yf we wyllē perfyctly come to that hyghe vertue as saynt Barnarde saythe in syuers places: god gyue hym grace to gette it as it is sayde. For sothly I that wryte this knowlege me ful farre therfro. And th' moche at this tyme suffysethe spoken of this souereyne vertue of mēkenesse. But nowe go we agayne to our pryncipalle mater of the myzroure of the blesyd lyfe of our lorde Jesu: beholde we there the maner of lyuynge of that blesyd colpany in pouertye and in symplenesse to geder/ and howe that olde man Joseph wrought as he myght in hys craft of Carpentrye/ oure lady also wyth hys dylstaf and nedylle and therwyth makin ge hys mete and other offyce doyngē that longeth to housholde as we maye thynke in dyuers wayes and maners. And howe our lorde Jesu helped them bothe at theyz nede mēkely and also in laynge of the boðe makin ge of the beddys and such other belynes gladly and lowly mynstryngē and so fulfyllyngē in dede that he sayth of hym selfe in the gospelle that mannes sonne cam nat to be serued but to serue. Also we may thynke howe they etc togeder every day at one lytelle boðe nat precyous and delicate metes but symple and soþe as was onely nedeful to susteauice of kynde. and after mete howe they spake togeder. And also perauenture other whyle in theyr mete. nat beyne or dylsolute/ but wordes of deuocyon and fulle of excellent wylsdom and of the holy goste/ and so as they were fed in body theye were moche better fed in soule. And thanne after suche maner recreaciōn in comon/ they went to prayēt by theym selfe in theyre closettes for as we may ymagyn they had no gret hous but alytel hous i the whiche they had thre souereyne thynges as it were thre smal chaumbers there spescially to pray and slepe: and so may we thynke howe our lorde Jesu cryste euerye nyght after prayer goeth to hys bedde lowlye & mēkelye shewynge in that and alle other nedes unto mankynde that

Bernard⁹ in
epla ad cano-
nicū regulare

Nota modū
vivedi Jesu
cum parentis
bus suis.

Nota. extrem
plū penitēcie
Ibūo Ihesu.

Nota centra
carnales et
mundales

he was very man and hydige his godhede fro the fende. O lorde Ihesu well mayste thou be cleped hyd god: that woldest in all thys longe tyme thus trauayle and put to penaunce that moost Innocent body for our sake whan the trauayle of one nyght had suffysed to redemptyon of alle the worlde. But the greate loue of man made hym to do greate dedys of penaunce for hym. And so thou that arte kyng of kynges a almyghty god withouten ende that helpest all men in theyr nede and yeuest thy goodes to alle other plentuously as every condycyon a state asketh ye choyce and reserued to your olde persone so greate pouerte abiectyon and penaunce in wakynge in slepyng; absteynyng etynge and alle youre other dedes doynge and in that so longe tyme for oure loue. Lorde god where be they nowe that loued so moche the luste: the lykyng and the easse of the fleshe that leche so belyly precyous and curyous and dyuers ornametes and vanytees of the worlde. Sothelyc we that loue and desyre suche thynges we lerne nat that in the scole of this mayster. For he taught vs both by worte and by dede mckenelle pouerte and penaunce and chastelynge of the body. and sith we be nat wiser than if we wyl nat exere lat vs folow that souerain maister that wyl nat begyle a that may nat be begyled a also after the doctryne of his apostle hauyng lyuelode a clothynge; in these be we appayed and that vertuous lyuynge a exercyses befor larde folowe we to our lorde Ihesu that we may after thys wretched lyfe in penaunce come to his blysse and ioye Euerlastynge Amen.

C Of the baptysme of our lorde Ihesu cryste and the
waye thereto.

Ca. xiii.



After that tyme and twenty yere were complete in y^e whch our lorde Ihesus lyued in penaunce and absteynyon as it is sayde in the begy mynyng of his. xxx. yere; and spake vnto his moder and sayde Dere moder it is nowe tyme that I go glorifye my dede fader and make hym knownen and also to shewe my selfe to the worlde and to werke of the saluacō of mannes soule as my fader hath ordeyned a sent into this Worlde for this ende. wherfore dere moder be of gode conforte for I shall sone come ageyne vnto the. And therwith that louverayne maister of mckenisse knelinge doun to his moder askynge lowly hit blesyng and she also knelyng and clyppyngh han there worthely in hit armes with weppynge sayd thus my blessed sonne as thou wyl go nowe with thy faders blesyng and myne and thyne on me and haue in mynde sone to com ageyne; and so recurently takynge his leue at hys moder and also at hys suppoled fader Ioseph. he toke his wey fro Nazareth toward Iherusalem and so forth tyll he cam to the water of Jordan wher John baptysed the peple of

that tyme: the whyche place is fro Jerusalem the space of eyght myle
 And so the lordē of alle the worlde goeth alle that longe way barefote
 & alone: for he had yet no dysciples gadred wherfore we takyngē go-
 de entent by inwarde compaſſyon of hym in his iourney: speke we to
 hym deuoutly in hert thynkyngē in this maner. O lordē Ihesu ye that
 be kynge of al kynges Wheder go ye thus alone. Gode lordē where be
 your dukes/crles/knygħtes/barons: hoys and harnays: charyottys/
 sumuers/and al other seruautes/and mynystres that shuldebe about
 to kepe you fro the comon people in maner of kynges and lordes wher-
 re be the trumpettes claryons and al other mynſtrelſy: harbourgeres
 puruyers: that shulde go before/and alle other worlhippes & pompes
 of the Worlde: as we wretched worlmes bſe. Be nat ye that hyghe lordē
 of whoos Joy and blyſſe heuen and erth is repleynſhed why than
 go ye thus ſymplyc alon and on the bare erth. Sothly the cauſe is for
 ye be nat at this tyme in your kyngedome. The whych is nat of this
 Worlde. For here ye haue auauyſed your ſelue takyngē the maner of a
 ſeruaunt and nat of a kynge: and ſo ye haue made your ſelue as one of
 vs a pylgrym and as a ſtranger as alle our faders were: ye ar beco-
 me a ſeruaunt for to make vs kynges/and for we ſhulde come ſurely to
 your realme ye come your ſelue ſhewynge vs the true waye whereby
 we may come therto. But lordē god why do we leue and forſake that
 way/why folowe we nat after the: why loue we nat and miſke oure
 ſelue: why do we ſo feruently loue and holde and coueyte ſo beſelye
 Worlhippes pompes and vanytees of this mortal & wretched Worlde
 Sothly for our realme is of this Worlde & for we knowe nat our ſelue
 as pylgrymes and ſtrangers therfore we falle in theſe folyes & myl-
 cheues: and ſo we bayne miſunys ſonneſ holde and haue alway thyn-
 ges that ar bayne and fals: for tho that ben gode and trewe and thoſe
 that ben temporalle euer fallyngē for thoſe that ben heuenny and euer-
 laſtyngē. Truly goode lordē if we deſy;e wyth a ſad wylle to your re-
 alme: and our conforſt were in heuenny thyngeſ and alſo therwythe if
 we inwarde thought and knewe our ſelue here as pylgrymes & ſtrau-
 gers we ſhulde ſone and lyghtly folowe you. And of alle theſe erthely
 and temporalle goodes takyngē alonly that that were nedeful to our
 lyuige we ſhulde nat be taryed to ren aft you. But as without burde
 we ſhulde go lyghtly and fuli despyſe and ſet at nougħt alle theſery
 chelles and Worlde goodes. But no we ſpeke we forthermoze of the
 baptysme of our lordē Ihesu what tyme that he came to the water of
 Jordan there fonde he John baptysyngē ſynfulle men and moch pe-
 ple that was come thyder for to here his p̄dycac̄ō: for they helde hym
 that tyme as cryſte. And than our lordē Ihesu amouge other went to
 Ichn and prayed hym that he wolde baptyle hym wyth other. And
 John beholdinge hym and knowyngē hym in ſp̄zyte was aferde &
 wythe greate reuerence ſayde Lorde I ſhulde baptysed of the and

Aduena & pe
 regrinus ego
 ſuſ ſicut oēs
 p̄es mei.
 Nota contra
 huius mūdi
 dſlectores.

thou comyst to me and Ihesu answered: Suffre now for thus it falleth a besemeth vs to fulfyll al ryghtwysnesse, as who sayth saye nat this now a bewrye me nat or make me nat know for my tyme therof is nat yet come. But nowe do as I byd and baptyle me for now is ty me of mekenesse, and therfore I wyll know fulfyll all manere of mekenesse. Here sayth the glose that mekenesse hath thre degrees. The fyrste is, a man vnto be subget and lowe to his souereyne: and nat preferyd or hyghe hym selfe aboue him that is ewyn with hym in estate. The seconde is to be subiect to hys euen lyke in estate nat to be hyghed or preferred aboue his vnderlynge. The thyrde a the souereyne degré of mekenesse is to be subiecte and lowed to his vnderlynge that is he that is lass in estate: thanne he and this degré kept oure lorde Ihesus at this tyme whan he meked hym a lowed hym to Iohn / and therfore so he fulfylled alle ryghtwysnesse and alle the perfectyon of mekenesse. And thanne whan Iohn sawe our lordes wyll that must nedes be done he dyd as he bad and baptysed hym there. Nowe take we here gode heede howe that high lorde of mageste vnyrayeth hym a doeth of his clothes as another syngle manne of the people. and after he is plonged in that colde water and in that colde tyme: as in wynter and all for oure loue and also for our helth ordeynyd the sacrament of baptysme and was shynge therwith none of his owne synnes for he had none. But oure fylthes and oure synnes and so weddynge there goostely to hym: holy churche generally: and alle trewe soules spesually. For in the faythe of oure baptysme we be wedded to oure lorde Ihesu cryst wherfore thys is a greate feste and a werke of greate profyte and excellency. For thys worthy werke all the hole holy Trinuite was openly shewyd in a syn gulter maner whanne the holy goost was downe in lykenesse of a dos ue and rested vpon hym: and the voyce of the fader sayd. thys is my be loued sonne in whome it lyketh me well: and therfore here ye hym vp on the which worde saint Barnad speketh in this maner. lorde Ihesu nowe is tyme too speke: and therfore nowe begynne and speke. Holwe longe wylt thou be in scylence methynke thou haste longe tyme holde thy peas: ye and fulle longe but nowe speke for nowe haste thou leue of the fader holwe longe wylt thou that arte the vertue of god: a wyl doime of the fader be hyd in the peple as he that were feble a vncunige holwe longe wylt thou that arte that worthy kynge of heuen: suffre thy sylfe to be cleped and also to be supposed a holde a wrightes sonne that is to say Joseph for as luke in his gospell witnesseth yet into the tyme of his xxx yere: Ihesus was supposed: a holde the son of Joseph. O thou mekenesse that art the vertue of cryst. holwe moch cōfoundest thou the pryde of vanyte: for I can but lytelle or more soothely to speke only it semethe me wel that I can: and yet nowe I may nat holde my tunge vnywysely and without shame puttinge my sylfe forth a shewinge me as wyle and so redy to teche / and lightly to speke: but nowe

to here. And cryste what tyme he helde his peas so longe and also that he hyd hym sylfe led the knowyng of men: whether he dred ought of vayne Joye: what shulde he dredre vayne Joye that was in sothenes the Joye of the fader. But neuerthelesse he dredre thys nat to hym sylfe but to vs the whiche he kne we well had nede to be dredde of y^e vayne Joye. And in that he spake nat with his mouth he caught vs in dede And that thyng that he taught after by worde: now he speketh by en saumple that is. Letne of me for I am mylde and meke in herte. for of the youth of our lord into this tyme of thretty yere. I here or rede but lytell more. But nowe maye he no lengar be hyd lythen he is so openly shewed of the fader. All these ben the wordes of laynte Bernar de in sentence confermyng that was sayde before in the next chapter how that our lord Iesu meekly helde his peas unto this tyme for our doctryne to sle presumpcion and kepe perfyght mekenesse the whiche vertue yet here in his baptysme he shewed more growen than it was before by souerayn lownesse openly shewed to his seruaunt makinge hym worthy and greate: and hym sylfe as unworthy and abiecte and also in another poynte we maye se his mekenesse here growe for into thys tyme as it is sayde he lyued lowly: as in ydelnesse and abiection but nowe he shewed hym sylfe openly as a synful man. for Iohs pre chyd to synfull men for to doo penaunce and baptyse theym and oure lord came amonge theym and in theyr lyght was baptysed as one of theym: and that was a souerayn poynte of mekenesse: namely in thys tyme whan he purposed to preche and shewe hym sylfe as goddes son. For as by waye of mannes reson he shulde haue drede. Than of that loue dede lest therby whan he preched he shulde haue ben in lesse represacion and despysed as a synfull manne and unworthy. But therfore leste nat he that was mayster of mekenesse to meke hym sylfe in al manner of lownesse to oure doctryne and ensaumple: shewynge hym sylfe thinge that he was nat into desperte & abiection of hym sylfe but we in contrary maner shewe our sylfe that we be nat to worshyp & praylig of oure sylfe. for if there be any thyng in vs of vertue that oughte too be prayled that gladly we shewe and make: but our defautes and trespasses we hyll and hyde. And yet be we in sothenesse wycked & synfull. And though it so be that we knowe our sylfe as in our owne sight unworthy & synfull. Neuerthelesse we wolde nat be holde so in the sighte of other and in that is oure mekenesse ferre fro the perfyght mekenesse of Ihesu as it is here and before shewed. And in al his dedes he shewyd it as that vertue that is moost nedefulle too vs. wherfor loue we it and bese vs in all our dedes pryncipally to kepe it: nat dredyng ther by to be the more vnable for to profyte of other. for as he was in thys tyme of his souerayn mekenesse of his understandinge of his baptisme taken of his seruaunte shewed by wytnesse of the fader and taken of the holy goost goddes son. So thoughte we make vs abiecte and loue

Nota contra
supbiam.

¶

Nota

vs never so moche in our owne syght and in other men if we ben able to profyte to other: god wylle make vs knownen in tyme as it is moste spedefull to our owne mede & to other menrys profyte.

Explicit pars Secunda & contemplatio p die martis.

IIncipit pars tertia. Of the fastynge of our lord Jesu and of his temptation in desert. **Capitulum. xv.**

And after that our lord Jesu was baptized as it is sayd before anon he went into desert: and there vpon an hylle whiche was from the place of his baptysme about a four myle: & is cleped Quarantana: He fasted fourty dayes & xl. nyghtes wythout etynge or drynkyng. and as the euanglyst marke tellet his dwellyng was there amonoge bestes. Nowe gyue we here gode entent to our lord Jesu specially & to his dedes: for here he techeth vs & gyueth vs ensaumple of many great vertues: as in that he is solytarye & fastethe & prayeth. & waketh & lyeth and slepeth vpon the erthe meekly & is quefauit with the bestes. In the whyche processe ben touched four thynges that long spccially to gosely exercysse and vertuous lyuinge and wonderful helppynge eche to other togeder: that is to say: solytarye beyng fastynge prayng and penaunce of the body: by the whiche we may come best to that noble vertue that is clennes of herte. The whyche we o're los uereynly to desyre in asmoche as it is moste nedfulle to vs and it comprehendeth in maner in it selfe alle maner of other vertues. That is to say charyte mekenesse pacience and all other vertues: and also it putteth away byces: for wyth byces or wyth defaut of vertues / clenes of hert may nat stonde and last. And therfore in that boke that is called Calcomes patru: It is sayde that alle the exercysse of a man shulde be pryncipally to gete and haue the clennesse of hert and no wond for therby a man shalle deserue to se god / as Cryste hym selfe wytnesseth in the gospelle sayng thus. Blessyd be the clene in hert for they shal se god. And as saynt Barnarde saythe the clener that a man be in hert the nerer he is to god: & the more clerely seeth hym. wherfore to gette & haue this noble vertue: that is to say clennes of hert pryncipallye helþeth bely and deuout prayer of the whyche we shalle speke hereafter. But asmoche as prayer wyth glotony or wyth the lust and lykynge of the body and ydernes is lytelle worthe: Therfore it behouethe that there be ther wyth fastynge and bodily penaunce and wyth dyscrecys for: bodilyc penaunce wythout dyscrecyon letteth al maner gode warkes. Also for kepyng and fulfyllynge of al those thre forsalde thynges helþeth moche the fourth that is solytarye beyng for with moch noys and troublynge praycr wylle nat welle be deuoutlye sayde / and he that herethe and seeth many thynges shalle ful hardly escape vncles-

Puritas cor
dis.

Bernardus.

Primum.

Secundum.

Tercium.

Quartum et
ad hunc cor
poris.

nesse of herte and offence of his conscience for sythes dethe entreteth by our wyndowes into the soule. Wherfore thou that wylt be knyt goste ly to oure lorde Ihesu and couytest in cleanness of herte to se god by ensaumple of hym: go in a solytarye place & in as moche as thou mayste sauynge thyne estate fle the company of fleschly men. Seche nat by curysyte newe knowlege and frenship fyl nat thy iyen & thy eris with bayne fantasye. for it was nat without cause that holy faders here by forz sought deserts and other soletary places fer fro the comon conuerlacyon of men: and also it was nat for noughe and bode theyme that dwelled in relygyous conuerlacyon that they shulde be blynde deet: & dombe: & that may let & distrouble rest of soule fle as venomous to the soule: this soletarye beinge, & this fleyng as Barnarde saythe is more vertuously in soule than in body that is to say that man in his entencion in deuocyon and in spiryte be departed from the wrold and man: and ioyned so in spiryte to god: that is a spiryte ande asketh nat solytarye beinge of body in maner ande in tyme as spesyally in tyme of spesyal prayer: and also in other tyme of theym that owe by waye of theyr de gre be solytare as recluse and some relygyous. And therfore sayde the same laynt that thou that arte amonge many bodely men thou maist be soletary & longe goostly: if thou wylt nat and loue nat these wroldly thynges that the comonalte loueth: and also if thou dispyle & forlaesse tho thynges that comonly alle men deleye and take. Also if thou flee stryues and debates: and yt thou flee nat with sorowe thyn own hatimes: and haue nat in mynde wronges done too the for to be auenged. And ellis though thou be alone and solytary in body thou art nat as lone in soule truly. And generally in what maner company of men that thou arte conuersante: beware spesyally of two thinges if thou wylt trulye be solytarye in spiryte that is that thou be natte a curyouse and a besy sercher of mannes conuerlacyon: or ellis a presumptuous ande temerary deiner of other men. This is laynt Barnardes sentence of solytarye beinge: by the which we may understande that bodely sollicitude suffyseth nat withoute goostly. But for to haue the goostly the bodesly helpeth full moche: puttyng away occasyon withoutforthe that might drawe the soule withinforthe fro the onyng and knittige to his spouse Ihesu. Wherfore that we may so be knyt vnto hym by grace be we aboute with all oure wyl and myghte to folowe hym. That is to say in trewe solytarye beyng as it is layde. And in deuoute prayer in fastynge and discrete bodely penaunce doynge. And furthermore that is conuerlacyon in deserte was amonge Bestys: we haue ensaumple to lyue sympelly and bere vs lowly in what congregacyon we be and therwith for too bere paciently: and suffre also theym that seme vnto vs and vresonable and besy all in maners and in lyuyng. and thus hauynge in mynde the manere of lyuyng of oure lorde Ihesu Criste in deserte so in penaunce tho fourty dayes: Every cristen soule ought to

Nota bene.

by syte hi here often tymes by deuoute compasyon & specyally in that tyme begynnyng at the Epyphanye whan he was baptysed into fo^rty dayes after: in the whiche he fasted ande lyued there as it is sayde. But nowe ferthermore as to his temptacyon whanne xl dayes of his fastyng were complete our lorde Ihesu Criste hongred. And anone that falest temptoure the fende that besy was aboue to know whether he was goddes sonne cam to hym and beganne to tempte hym of glotony and sayd if thou be goddes sonne: saye that these stones be made and tourned into loues. But he myght nat with his trechery deceyue hym that was maister of trouth for he answered hym so wylsely that neyther he was ouercome by the temptacyon of glotonye and yet the aduersary myght nat knowe that he desyred. for neither he denied ne affirmed that he was goddes sonne but concluded hym by an auctorite of holy wryte and so haue we here ensaumple of oure lorde Ihesu to withstonde the vyce of glotonye. for there must we begynne of we wyl ouercom other vycies: as the ennemye comly beginneth therwith to assayle thym that take them sylf to gostely lyunge. wherfore as it semeth he that is ouercom with that vyce of glotony that whyle he is feble and vnygghty to withstonde and ouercome other vycies as doctours say in thys place of the gospell: that but glotony be fyrt refrayned: manne trauayleth in vayne agaynst al other vycies Afterwarde the deuyl toke hym vp and bare hym into Iherusalcm that was from that place aboue eyght myle as men saye: and there he sette hym vp on a pynacle of the temple. where he tempted hym of vayne Joye conuertyng to know as he dyd byfor whethre he were goddes son but here was he also ouercome by auctorite of holy wryte: so that he loste fully his purpose in that he hurt hym nat as a man by pryde and hym selfe was never the wyls of his godhede. And here haue we ensaumple of pacyence concyderynge the grete benygnyte and pacyence of our lorde Ihesu. That suffred hym selfe to be handled and borne of that cruelle that hated hym & al that he loued. And that tyme as Saynte Barnarde sayth: the ennemye sayng that he shewed no thing of the god hede: and supposyng therby that he was nat god Temped hym after as man at thys thyme: whan he toke hym este & bare him ageyn into a full hygh hyll besyde the forsayde hyll of Querentana as nye the space of two myle/ and there he tempted hym ageyn of auarice and therwith of ydolatrie. Aut therfore was he openly reprooued and fully ouercome as dyuers doctours tellen that exponue moze playnely these temptacyons / and thys gospelle. And therfore we passe ouer the shorlyer here as we do in other expositiouns/ standyng pryncipally in medytacyons as it was sayde at the begynnyng of thys boke if we take here gode hede: how our lorde Ihesu was handled and tempted of the ennemy. we shulde nat wonder though wretches ben oft lites tempted for only he was tempted in the same thre tymes. But also as

De temptacione
dñi prima te-
tacio de gula

de abstinentia
contra gulam
Nota plenaria
infra capitul.
xxiiii.

Secunda de
vana gloria.

Tertia de a-
uaricia

No de tempta-
tionibus sus-
ferendis.

saynte Barnarde sayde in other dyuers tynes, as the apostle sayeth that he was tempted in al maner temptacyon that longeth to the infir myte of man withoute syme. Furthemoore whanne the enemy was fully overcome and gone awaie, aungelles came and mynystred hym. But now here take we gode hede and byhold we inwardly our lorde Ihesu etynge alone and the aungelles aboute hym / and thynke we deuoutly by ymagynacyon tho thynges that folowen hereafter for they be ful fayre and styringe to deuocyd. And so sy;ste we may aske what maner of mete it was that the aungelles serued hym of after that lōge fast. Hereof speketh nat holy Wryte, wherfore we may here ymagyne by reason: & ordeyne this worldy feste as vs liketh nat by errore affirmynge: but deuoutly ymagenyng and supposynge and that after the comon of the manhede, for yf we take hede and speke of his might after the godhede, there is no questiō, for it is no doubt that he myght make what hym lyste / and also haue of tho that been / and were made at his owne wylle. But we shalle nat synde that he vsed his myghte and thys powre for hym selfe or for his discipiles in theyr bodely nede. But for the peple too shalle his godhede we were that at two tynes he fedde theym meruaylously in greate multytude of feare / and loues and fysshēs: but of his discipiles is wrytten that in his owne presence they plucked crys of corne and yete for hungre as it shalle folowe here after. Also what tyme that he hym selfe was very of the gret Journey and waye: and latte vpon the well spekyng with the woman Samarytane: we rede natte that he made mete: and so it was nat lykly that in thys tyme after his faste and bodely hungre he purveyed his mete by myracle: syth in thys tyme he shewyd openly his manhede / and also there was no manere of people there for to wōke myracle vnto theire edifacieon as comly he dyd: But only aungelles were there prelente And sith in that hyll was no dwellyng of men: ne mete redy dyghte. We shall suppose that aungelles broughte hym mannes mete all redy dyght fro another place as it befelle to the prophete danyell. For as hōly Wryte telleth what tyme Danyell was putte into the pytte of lyōs and Abacucke another prophete bare mete vnto his repers in the felde goddys aungell toke hym vp by the here of the hede and bare hym fro thens into Babylon vnto Danyel for to fede hym also with the mete and anone he was borne there ageyne And so in that maner late vs Imagyn here and with goostly myrth: as it were etynge our lorde Ihesu at his mete / and also hauyng in spesially his dere moder. Thynke we deuoutly in thys manere what tyme Sathanas was reproued as a fals temptoure / and vterly dryuen awaie: holy aungellys in greate multytude came to oure lorde Ihesu cryste after his vctorye / and fallyng downe to the erth deuoutly honord hym / and salued hym as theyr lorde and almyghty god. And oure lorde benygnelye tooke theym vp enclynyng vnto theym with his hede: as it were knowles

Meditatio
deuota

chyng hym selfe very man; and in that somwhat lessie and loked fro
 aungelles. And than spake the aungelles and sayde thus. Oure moste
 worthy lorde ye haue longe fasted; and it is nowe your tyme for to ete
 what is your wyl that we ordeyne for you. And he saythe go forthe
 unto my dere moder; and what maner of mete she hathe redy; bryng
 to me for there is no bodily mete so lykyng unto me; as that is of hit
 dygheynge. And anone two of theym goyng forth; sodenly were by-
 fore hit and wyth greate reverence gre tynghe hit; of hit somes behalfe
 tolde theyr message and of that symply mete she hath ordeyned for hit
 selfe and Ioseph; the aungelles toke with theym a lufe and a towell; a
 other necessaries and brought it to Ihesus. and parauenture therwy-
 th a fewe siale fyllhes that oure lady ordeyned thanne as god wold
 And so therwyth the aungelles comyng spredde the towell vpon the
 grounde; and layde bryde theron; and myldely stode and sayde grace
 with oure lorde Ihesu. Crist abydynge his gloriouſe blesyng and
 and tyl he was sette. Nowe take gode entente specyally thou that arte
 solytary and haue in mynde why thou cest thy mete alone as wyth-
 oute mannes felawshyp the maner of thys mete. And howe lowly
 our lorde Ihesu Crist sitteth doun to his mete vpon the bare grounde
 for there hadde he neyther bakwarre nor quylshyn. And loke howe
 curtesyly and howe soberly he taketh his mete. Nat withstandyng
 his hunger after his longe fast; the aungelles serued hym as theyr lorde
 parauenture one of bryde; another wyne; another dight fyllhes and so
 me dyd syng in the stede of mynstris; the sweete songe of heuen and
 so they refrelied and conforted theyr lorde god as it longed vnto theym
 with moch Ioy medled with compaslyō. Thys felawship hast thou
 though thou seest theym nat whanne thou cest alone in thy self and if
 thou be in charite; and specyally whanne thou hast thy herte vnto god
 as ye ought to haue after the byddyng of the appostle the whiche saith
 to vs that whether we ete or drinke or any other thynge do; al we shal
 do in the name of our lorde the whiche name Ihesus we shall alway
 blysse and thanke hym in herte; haue we moch haue we lytell; or haue
 we gode haue we badde; and soote oure mete though we be alone; as
 though we se bodily the blesyd aungelles that been presente gostly.
 And herwith hauyng in warde compasyon of oure lorde Ihesu cryst
 and beholdyng in mynde hym that is almighty god souerayne lorde
 and maker of all the worlde that gyueth mete to al fleshely creatures
 so meked in maner neded to bodily mete; and therwith etynge as ano-
 ther ethely man; moche ought we to loue hym and thanke hym; and
 with a gladde mylē take penaunce and suffre disease for hym; that so
 moche hathe suffred for vs. Furthermore as vnto the processe whanne
 oure lorde Ihesu cryst hadde eten and sayde grace; that is to saye than-
 ke the fader in his manhede in of that bedel; reffreccyō. He bad the an-
 gelles bere ageyne to his moder that was leſt tellinge hit that he shuld

in shorte tyme com to hit ageyne. And whanne they had do as he bad
 and were come ageyn: that was a full shorte tyme, he spake than to al
 the aungelles that were there and sayde. Go ageyne to my fader: and
 your blyss: and recommende me vnto hym and vnto all the courte of
 heuen. For yet it behoueth me to do pylgrymage here in erthe a whyle
 and anone therwith they fallynge doun to the erth and deuoutly al-
 kynge his blesyng: after he had blesyd them. Wente vp agene vnto
 heuen teilynge there these tedynges after his gracyous vctory: And
 therof was al the blesyd courte reioyced and fulfylled in mythe / and
 thankynge god: and thus and in thys manere we may thynke and I
 imagyn the forsayde procelle too styringe of oure deuocyon: as by wey
 of medytacions. in the Whiche procelle been many good notabylites
 touchyng temptacion of man in thys Worlde: of the whiche layut gre-
 gory / and other doctoures speken in the exposicion of thys Gospele
 Ductus est Ihesus in deserto et cetera. And specyally Gryostome in
 imperfecto: The whiche for they been welle and sufflyently wrytten
 nat only in latyn: but also in Englyssh. We passe ouer at thys tyme.
 Spekyng ferthermore of the tournyng ageyne of oure Lorde Jesu
 Cryst home to his moder at Nazareth. And thanne whanne he went
 doun fro that hylle: and came to Jordan/ John Baptiste as lone as
 he sawe hym came to warde hym puttige his finger towardes hym she
 wdyd hym & sayde to the lambe of god: he that doth awaie the synne of
 the Wolde He it is vpon vnbyme I saue the holy gosle restis what tyses
 me I baptysed hym. Afterwarde also another daye whane John had
 shewed hym as he dyd fyrs. And rewe and Peter with other discipiles
 speken wth hym and had a beginnyng of his knowlege as John tel-
 leth in his gospell. Afterwarde oure lorde Ihesu lefte that cuntry: and
 toke the waye to warde Galyle till he cam to his moder at Nazareth
 whome we shal also folowe by compasyon of his greate trauayle all
 that longe wey of lxxviii myle as it is sayd before and what tyme that
 he was comen home/ and his moder hauyng the syghte of hym. No
 wonder was though that she was glad and Joyful in so moche that
 there maye no tonge telle. wherfore anone she rose and clyppynge and
 kyssyng hym welcomed hym home: and thanked the fader of heuen
 that brought hym safe vnto hir. But therwth beholdynge his face le-
 ne and pale she had greate compasyon/ and he ageyn warde reuerents
 le enclynyng dyd hit wshyp as vnto his moder and also to Joseph
 his trowyd fader. And so dwelled he with them as he dyd byfore me-
 kely: But in a nother manere of lyuyng as by shewynge wthoutes-
 forth of his perfecyon more and more as it shall be shewed hereafter.
 But for as moche as it were longe verke and parauenture tedyous:
 both to the reders and also vnto the heres therof. If all the procelle of
 the blesyd lyfe of Ihesus: Cryste be wrytten in Englyssh so fully by me
 dytacions as it is yet hyderto after the procelle of the boke before naz

med of Bonauenture in latyn. Therfore here after Warde many chapters and longe processe that seimeth lytell edyfication in as to the maner of symple folke that thys boke is spesyally wrytten to. Shalle be left unto it drawe to the passyon the whiche with grace of Ihesu cryst shall be more playnly contynued as the mater is mooste nedesfulle: and mooste edefyng. And before only tho maters that seim mooste fructuous and the chapters of theym shall be wrytten as god wylle yue vs grace. Wherfore as that same Bonauenture byddeth: thou that wylt fele the swetnesse and the fruyte of these medytacions Take hede alwey and in al places devoutly in thy mynde beholding the persone of our lorde Ihesu cryst in all his dedes: as whan he standeth with his disciples and whanne with other synfull men: and whanne he precheth to the peple and how he speketh to theim: and also whanne he worsheth myracles and so forthe takynge hede of alle his dedes and his maners and principally beholdinge hys blesyd face if thou caule ymagyn it that semeth to me mooste harde of all other: but as I trove it is mooste lykyng to him that hath grace therof And so what tyme that synuler medycacions be nat spesfyed: thys generall shall suffys. Amen.

De apercione libri in synagoga notatur in capitulo sequente.

Howe oure lorde began to teche and to gadre discyples. Capitul. xvi.

After that oure lorde Ihesus was come home ageyn to Nazareth fro his baptysme and his temptacyon: as it is sayde he beganne a lytell and a lytell for to bttre a shew hym selfe: and for to teche priuily and in party. For as openly and fully he rede notte that he toke vpon hym the offyce of prechynge all that ye re folowyng: that is to saye unto the tyme that he wrought the fyfth myracle at the weddyng that was the selfe day a twelue month that he was baptysed and though he or his discyples preched in the meane tyme other whyle. Neuerthelesse it was nat so fully: nor so customably done before that Iohn baptyst was taken and empysloned as after. And in that he gaue vs an example of a wonderfull mekenesse whanne touchynge the offyce of prechynge he gaue stede to Iohn that was moche lasse and without comparison more unworthy thanne he apd so we may se that he beganne natte with boost and blowynge: as many done: but mekenesse lytelle and lytelle softlye: wherfore vpon a sabot daye whan he was come to the synagog as he was wente to do with other as in the church of the Jewes: he rose vp for to rede in a maner of a mynster or a cleric: and whan there was take hym the boke of the prophete yslaye: he tourned too that place where is wrytten and

so he red in this maner. The spyyt of our lorde hath rested vpon me: wherfore he hath anoynted me: and for to preche to the pore he hathe sent me: &c. And than whan he had closed the boke he toke it to the seruaunt than sat he downe and so spake forthermore. Thys day is this scripture fulfilled in your erys. Nowe take hede howe mekely at the begynnyng he toke vpon hym the offyce of a redar as it were a symple clerke: fyrlt wyth a benygne and lowly chere redynge and thanne after expo'ninge it mekely of hym selfe: and yet nat openlye expressi-
ge or meyng hym selfe: whan he saide this day fulfilled is this scri-
pture. As who sayth I that rede here this day am he of whome it spe-
keth: And the ien of alle theym that were in the synagog were set be-
sly on hym: and alle they maruayled of these wordes of grace that ca-
me out of his mouthe. And no wonder for he was souereynlye fayre
and also moste eloquent as Dauid saythe of hym also. Thou sayst in
shape passyng the chyldren of men: and grace is shewed i thy lypys
Forthermore also our lorde Iesu belyenge hym about our saluacion
began to calle and gader to hym dyscyples. And so he called saynt pe-
ter and saynt Andrewe thre tymes: The fyrlt tyme whan he was a-
bout the water of Jordane as it was sayde befor: and than they cam
somwhat into his knowlege: but they folowed nat hym. The seconde
tyme he called them fro the shyp: whan they were about to take fylle
as luke telleth. But than howe they herde his doctryne and folowed
hym. Neuerthelesse they thought at that tyme to turne agayne to they-
re owne proper goodys. The thylde tyme as Mathewe sayth he cal-
led them fro the shyp: whan he sayde: Come after me for I shal make
you fishers of men: and than left they netys and shyp and fader and
gladly folowed hym. Also in the two last tymes he called Iames and
John as in the same place is made mynde of theym wyth Peter and
andrew. Also specially he called John fro the brydale as as saynt Ie-
rome sayth: but that is nat expressed in the text of the gospel: Also spe-
cially he called Philip: and in another place he called Mathewe the
publycan. But the maner of callynge of the other is nat expresly wry-
ten: saue that Luke maketh mynde of the twelve apostles choson and
nameth thes al. Nowe take we here gode entent to the maner of hym
in this callynge and gadrynge togeder of his dyscyples and of his con-
uersacyon wyth theym: howe lowly he speketh to them & howe low-
ly he sheweth hym selfe to them drawynge theym to his loue wyth-
in forth by grace & wythoutforth by dede famlyerly ledynge theym to
his moders hous: and also goynge wyth them to theyr dwellyng pla-
ces techynge & enfourmynge theym and so in al maner beyng besy as-
bout them: & that wyth as great cure as the moder hath of hys owne
sonne: In so moch that as it is wryten. saynt peter tolde what tyme
he slepte wyth theym in any place It was his costome to rysse vpi the
nyght them slepyng: and if he fonde any of theym vncouered preuely

Speciosus for
ma pre filius
hoim.

De quarta
vocatide ha-
betur. Jo. i^o.
Luce quinto
Math. quay.
et Marti. i.

and softly hylled theym ageyn. For he loued theym full tenderly kno wyng what he wole make of them; as though he soo were they were men of rude and boystous condycyons and of syngle lynage. Neuer thelesse he thought to make them prynces of the worlde & cheueteyns of all crysten menne in goostly batayle and domelmen of other. Here also lette vs take hede of what maner of peple began the feyth and the grounde of holy churche: as of such syngle fyschers poore men and unlearned. For oure lord wold natte leche therto clerkes and wyse men or myghty men of the worlde lest theyr greate dedys that shuld after be done: by theym myght be atrectyd by their worthynesse but this he reserued and kepte for hym selfe as it was reason shewynge that only in his owne goodnesse and myght and wylde he bought vs and sauued vs, bleslyd be Ihesus without ende. Amen.

COf the myracle done at the Brydale tourned water in-
to wyne.

Capitulm. xvi.

IT befell that day twelue monethe that oure lord Ihesu was baptysed as it is sayde: there was made a brydale in the cuntric of Galilee in a place that was called the chane of the why the brydale there is doubte whoos brydale it was. But we at this tyme shall suppose after the comon opynyon that it was of Iohu cuan gelyst as saynt Jerome also telleth in the prolog of the gospel of Iohu at the whiche brydale our lady Ihesus moder was as she that was the eldest and moste worthy of the thre systers. And therfore she was nat bydden nor called therer as other straungers were: but she was there in hit systers house as homely as in hit owne house. Ordeynyng and mynstryng as maystres therof. And that we may understande by thre euydences of the processe of that holy gospel. Fyrst that the gospel sayth fyrst: that the moder of Ihesu was there, and after that Ihesus and his disciples were called or bydden therto, and so as we suppose it befell that what tyme oure ladyes syster Mary Salome the wyfe of Iebedec chapt to wedde hit sonne Iohu: and so than oure lady to Nazareth that was from the Chane aboute foure myl: Sayng that she wold make a brydale to hit sonne Iohu: and so than oure ledy went with hit to ordeyne therfore certeyne dayes before. So that whanne other gestys were bydden she was there alle redy and homely before. The seconde euydence is that she knewe defaute of wyne. wherfore it semeth that she sat nat at that mete as other gestys that were bydden but that she yede about mynstryng as one of theyme that deluyured mete and drynke and other necessaryes: wherfore she perceyued be tyme & sawe the defaute of wyne and tolde preuely hit sonne therof and that myght she nat haue do if she had sytten amoge other wymen but she had rySEN fro the boorde that is nat semely to be/ and also it is natte

to beleue that she that was vertuouslye shamefast sat by hyz sonne a-
monge men: wherfore it foloweth that she sat nat as a gest but myny
stred as it is sayde before. The thyrd cuydence herof is that she badde
the seruauntes go to hyz son: & that they shulde do what that he bad
theym do: and so it semeth that she was ouer them: and that the brys-
dale was gouerned by hyz: and therfore she was bely that no fault we-
re therat, wherfore we maye take hede and vnderstonde the maner of
thys brydale and the processe of the myracle therat done thus. fyfth of
alle we shal beholde our lorde Jesu etynge there amouge them as it
were another comon man: and that syttinge in the lowest place: and
nat amouge the great & molte worshypfulle gestis aboue: as we may
vnderstonde by this processe: for he shulde after teche this lesson of the
gospelle: whan thou art byden to the brydale or the feste: syt and take
thy stede in the lowest place: and for as moche as he woldc sytte do in
dede that he shulde after teche by worde. And therfore he woldc nat ta-
ke the fyfth and pryncypalle sete in maner of proude men. But rather
wolde he take the lowest place amouge the molte symples & lowe men
Herebyth also behelde our blesyd lady hys moder bely that al this
ge were well and conueniently done. ¶ Clynge the seruauntes: and
the mynystres howe they shulde serue and wherof. And so aft whan
it dwe to warde the ende of the feste: they cam to hyz and sayde there
is no more wyne. And she answered abyde alytellic and I shalle gete
you to haue more: than she went out of the chaumber into the halle to
hyz sonne Jesus that sat at the bordes ende nyghe the chaumber doze
and rowned hym in the ere and sayde: my dere son they haue no more
wyue & she this our lyster is poore. wherfore I knowe nat where we
shal haue more. And Jesus answered and sayde: what is that to me &
to the woman. Thys semeth an harde and a boystous answere to his
moder. But neuerthelesse it was sayde in mystery and for our doctry-
ne and techyng as saynt Barnarde sayth. and as it shalbe tolde after
the processe. But of this harde and straunge answere / as to semynge
his moder was nat dystroubled: ne in despayre but fully trustyng in
his great godenesse/ and benygnyte she went agayne to the seruaun-
tes: and sayde vnto theym. Go vnto my sonne Jesu and what so cuer
he saythe or byddethe you do: do it. And so thanne at the byddyng of
our lorde they fylled the stondes fulle of water: and anon at his bles-
sing al the water was tourned into wyne. And than our lorde Ihesus
bad theym drawe therof and bere it to the Archytrycline. That is to
say molte worthy parson of al the gestys of that hows. In the whiche
byddyng we may se fyfth the dyscretyon of oure lorde in that he sent
the wyne fyfthe to the woste worshypful parson. Also we may se here
by that our lorde late ferre from hym: in that he sayde bere it to Archi-
trycline. And so sythe he sat i the hyghest place it semeth that our lorde
sat in the lowest place as it was sayde before: and whanne he had tas-

sted the wyne and preyed it: and he and other dranke therof The mynsters that kne we howe it was made: Tolde openly the grete myracle and than his blesyd Disciples byleued in him more saddely: as for the syngle myracle that they se done before theym & so in that Ihesus shewed his blysse and his godhede after warde whan the feste was al done oure lorde Ihesus calyd Iohn by hym selfe and sayde leue this woman that thou haste taken to thy wyfe and folowe me: for I shall bryng the to a better and a more perfygter weddynge than this is & anone withoute more Iohn leste his wyfe there and folowed Ihesu. In thys forsayd processe we may note many thynges unto oure doctrine & Edyfycacyon. Fyrls i that oure blesyd lorde Iesu Crist wold come & be present at the brydale & weddynge and he shewed vs: that matrimony and fleschly weddynge is lefull and ordeyned of god but in that he called Iohn therfore: he dothe vs to vnderstante that goostly matrimony is moch more better & perfyght: and worthy, also that harde answere and straunge as to semynge that he gaue to his moder whan he sayde: what is that to me and to the woman as laynt Barnard sayth he taught vs that ben religiouse & haue forslake the wold nat for to be besy and for to haue grete care aboue oure fleschly parentys: so that theyr dede lette nat oure goostly exercycle, for as longe as we be of the wold so longe we be in dette to oure parentys: but after we haue leste it and forslake our selfe: moch more we be fre and delyued of the besynes of theym. And so we fynde wrytten that there came vpon a tyme to an heremyte or a monke that had forslaken the wold and lyued solitary in deserte his fleschly brother prayng hi of his help in a certeyne nedc touchyng the wold: & he bad hym go to his other brother that was dede longe before & than he wondred of that biddige and sayde that he was dede as he kne we welle/ the monke answered: and sayde that he was dede in the wold: and so taught vs oure lorde Ihesus that we that haue forslake the wold shulde nat be besy aboue oure parentys and fleschly frendys ouer that/ that religyon alaketh: whan he answered to his moder: and namely to suche moder sayng what is that to me and to the woman. Another vnderstandinge is in these wordes the whiche comonly doctoures telle: and therfore we passe ouer at thys tyme. Ferthermore we haue here techyng of pacience/ and hope in the dede of oure lady that leste nat for that straunge answere as it is sayde before. And so what tyme we calle unto Ihesu for helpe at oure nedc bodily or goostly though we fynde it nat anone but rather hardnesse and contrary / we shalle nat leue therfore to calle upon hym by good hope: tyll thorough his mercy and grace / the unsauey water and colde of aduersyte and penaunce to be torned into wyne of conforte of goostly lykyng. After this myracle was done oure lorde Ihesus wyllynge and purposynge soorth to wokе and prech openly for the saluacion of man he went fro that place with his moder

Narratio:

De pacientia
et spe.
Nota optime

¶ his discypples into Chaphernaum belyde Nazareth ledyng his mod by the way ¶ folowynge his discypples; ¶ belye herynge his wordes ¶ his techynges; for he was nat ydel; but euer dyd ¶ brought gode o: tau-
ght and spake to edyfication; and so do we in his name that blesyd be
wythouten ende. Amen.

COf the excellēt sermon of our lord Iesu made i the hyl. Ca. xviii.



¶ han whan our lord Iesu had chosen ¶ gadred hys
dyscyples as it is sayde before; wyllige to teche them
and ensourme them the perfectyon of newe lawe he
led theym vp unto an hylle whiche is called Thas-
bor; about two myle fro Nazareth; after the comon
opinyon; and there he made to them a longe sermon and a ful fructu-
ous; the whiche as saynt austyn saythe in the begynnyng of his bo-
ke that he made of that sermon. It conteyneth at the perfectyon of cry-
sten lyuyrge. For in that sermon he taught them fyſt whiche men ar
blesyd of god; and worthy for to haue his blysse. Also he taught them
the true maner of prayer, of fastynge; of almesdede; and other vertues
logynge to the perfytte lyfe of man; as the text of the gospel openly tel-
leth; and dyuers doctours and clerkes expowne it sufficiely: the whi-
che peocesse we passe ouer herf for as moche as it is wryten bothe i las-
ten and in englyſh he suffycyently in many other places, and also it we
re to longe processe to touche alle the poyntes therof here; as by maner
of medytacion; wherfore we shal ſpecyallyc note that our lord began
his sermon fyſt at pouertye. Doyngē vs to vnderſtondē that pouertye
is the fyſt grounde of alle godlye exercyſe; for he that is ouerlayd and
charged wythe temporalle gode and worldy rychesſe; may nat frelyc
folowe cryſte that is the myſtrour and enſaumple of pouertye. Namely
he that hath his lykyngē and his affecciōn vnder these worldy go-
des; for he is nat fre but thralle and as in bondage of theyn, for of y^e
thyngē that a man loueth in wardly and by affecciōn he is made wyl-
fully thralle and ſeruaunt. And therfore is the pore man blesyd: that
is to ſay he that louethe no thyngē but god. For in that he is knytte to
god as for the moxe parte. Wherfore ſaythe ſaynt Barnarde in a ser-
mon that pouertye is a great fether or a great wyngē by the whiche a
man fleeth ſo lone to the kyngedome of heuen; for as to other vertues
that folowe in this place of the gospelē, the mede of theym is behyght
for to come as in tymē that foloweth after. But to the vertue of pouer-
tye it is nat onelye behyght for to come; but as in tymē that is nowe p-
ſent it is gyuen of cryſte by the foreſayde wordes at the begynnyng
of his sermon that is thus. Blesyd be tho that be poore in ſpyrte for
theyr mede is the kyngedome of heuen, lo he ſaid nat ther mede ſhalbe

Augustin⁹ d
ſermonc dñt
i monte.

Nota d pau-
pertate

Ber. i ſer. lili.
de aduentu.

¶

but as nowe theyre mede is. Also they that be nat onely pore: but pore in spyyt be blesyd for therin stondeth the vertue of pouerty: and he is pore in spyyte that hathe lytel of the spyyt of pryde that is comon to mankynde: by the fyrt synne as a man is called pore woldly that hathe but lytel of woldly goodes. But nowe leuyng this mater to: ne we vs to contemplacyon: beholdynge our lorde Jesu hōwe lowly and mekely he lytteth upon the hylle and his dyscyples about hym & wryth hōwe lowly and sad chere he speketh tho wordes ful of edysfyca cyon & tcheth the noble lesson of souereyne pfectyon: & also hōwe mekely and ententlyly his dyscyples beholde his blesyd face and here tho swete wordes and set them bcsely in theyr mynde: & so haue they gret Joye and goslyke lykyng in his speche and in his syght and specyal- ly as I hope they were conforde in that noble shōrt prayer that he tau ght them amoung other in that tyme: that is to say: Pater noster: and that for the great frute that they felte therin: and also for the great trust and hope that they were put in therby. For as we may weile suppose as to the fyre: that is the frute therof: nat onely they vnderstode it af ter the letter: but also ther wryth they had throughe grace the goslyke vnderstandinge of cuery petycion therof. And lythe therin is conteyned the askynge of al that vs nedethe to the body and to the soule and that touchynge our temporalle lyfe in this woldie and the lyfe cuerlastyng in anoerh woldie: and alle comprehended in shōrt wordes: no wond though they had great lykyng and couferte i that prayct that by the great frute that they tasted therin and so haue they that throughe grace fele the goslyke frute and swete taste therof. Also as to the seconde that is trust and hope. Howe myght theyre trust and hope be more stabled and stregthed: than to se hym that aloniy knewe what was nedeful & spedeful to them to aske: and that myght onely gyue it theym and tes che theym the petycion by the whyche they myght nat erre in theyr askynge: no: fayle of theyre askynge & so he that was domysman made theisly belle in theyre cause agaynst the whyche he myght nat gyue his dome and his sentence. Also he that was lorde made the byl of his seruautes: for to aske onely those thynges that were nedeful to theym & lykyng to hym for to graunt more conforde coude nat be touchige pray er and askynge in nede: And also morcoruer the confort of this prayer was the more for as moche as next before in the same place of that sermon he repreued the prayer of the ypoeretes and other of that were nat worthy to be herde. And so as the medycyne more confortable and lykyng that the defaut and sekenesse was opened and tolde before. All this confort shal we fynde in this for: sayde holy pray er. Pater noster If that we say it deuoutly and nat in dedely synne: for god made nat onely this prayer to his dyscyples that were that tym choson specyal y wryth hym in that hylle: but also to vs & to all cristien generallye that shulde make theyre pray er to the fader of heuen i: his maner & into the

Pater noster

Secundus.

Nota ex causa
la.

Populus hic
libus me hos
no:at.

Nota d' expe
riencia orationis
Pater noster

Worldes ende. But the more harme is:here is moche people byseued
that leue to moche this moste worthy prayer and best by synguler de-
uocyon in theyre preuy prayers or layinge it wythout deuocion as we
may se al day many men and wymen berynge bedys wyth tryllinge
on the syngers and meuryng the lypes: But the syght cast to vanyte
es and the hert that onely god knowethe: as it is to drede set more vp
on worldy thynges. Of the whyche maner of people spekerhe our lor-
de god by the prophete and sayth thus. This people prayethe and ho-
noureth me wyth theyre lypes but theyr hert is ferre fro me. But for
as moche as this mater is spoken of in many other treatysles and be-
kes both in laten and in englyssh: and this prayer suffyciently expow-
ned: therfore we pas ouer more shortly as at this tyme herof. But one
thyng to chyng thy prayer soothly I trowe that who so wyl gyue
his entent for to say it wyth deuocyon and hath an inwarde delyze to
the gostely understandyng therof settige his hert as moch as he may
Whan he saythe bothe in comon and in pryuete he shalle thugh grace
by processe of tyme fynde so moch conforte therin: that there is no pray-
er made of man: that shalle be vnto hym so sauourye and so effectuall
in what so euer nede or case he be styrred spesyalye to pray for remedye
and helpe to god. And he shal fynde in his soule whan god wyl gyue
his grace wyth great lykyng dyuers understandyng therof moste p-
tynent to his delyze: and that other is than wryten in the comon expo-
lition therof: or peraumenture better than he can telle: but manye folke
as seruantes and hyred men haue more wylle to pray for special me-
de that they couerte here: than as true sonnes for the loue and for the
pleasyng of eure fader god of heuen. And so they set more theyre lykis-
ge and besynesse in a preuy prayer made of man to our blesyd lady or
to other sayntes of heuen than they do in this generail prayer made of
god hym selfe: the whyche wythout doubt is more pleasyng to hym
and moste spedeful to vs: and therfore liche ben dyscreued in manye
maners. I speke nat here of the Psalter ne of the seruyce in holy chur-
che. Neuerthelesse other deuout prayers made to god / to our lady and
to other sayntes: ben gode to be sayde after that the deuocyon of men
be styrred to say them in conuenyent tyme: so that they let nat theyre
affeccyon the lesse upon this moste worthy prayer Pater noster as ma-
ny folke in the sayng of other preuy prayers lette alle theyre entent &
speke theym wyth great deuocyon. But in the sayng of theyre Pater
noster they ben to neglygent and rubbe it forthe wythout deuocyon &
that maketh oft spyrtyualle mede temporal that they hope to haue by
the sayng of liche preuy prayers: as for to overcome theyre enemys
es: or for to be kept fro fyre or water or from sodayne deth or other bo-
dely peryls: and that is a great folye to trust vpon: by the sayng of a-
ny prayers wytout ryghtwyslyng. and also men shulde nat de-
syre liche spesyal temporalle medes: but onelye as is the wylle of god

that alonly knoweth what is spedefulle to vs. & that without doubt shalle gete vs moste effectually of any other prayer the: Pater noster. ifit be sayde truly wyth deuocyon: and spesyally by that petycio and askyng: fiat voluntas tua sicut in celo & in terra, that is to say oure fader in heuen thy wylle be done in al thynge as in heuen so in erthe. And so ifit be best to vs to be kept fro fyre and water or lodeyne deth or any other bodily peryl wythout doubt our fader of heuen god wyl gyue it vs after the forsayde petycion wyth ryghtwyse lyuyngc. and elles nat. Say we neuer so many preuy prayers. for as we rede alday of dyuers martyrs and saintes that some were bren and some drowned: and in other dyuers maners put to shameful deth as to the world and that was best to them and encreas of theyre Joy and blysse of heuen. Wherfore it had ben a great open foly vnto them as we may wel wete and knowe to haue prayed for to haue be kepte from suche bodily harmes or perylls as against lodeyne deth: it is spedefulle to many men for to haue suche deth shameful to mannes syght: as saint gregory telleth by ensaunple of the propheete Abdoo: that was woryed of the lyon: that god scourgeth ofcyme here ryghtwysemen by such shameful deth. for as holy wryte wytnesseth: sothly the ryghtwyseman ys he be overcome by any maner of bodily deth his soule shalbe sauued and be set in rest euerlastynge. Neuerthelesse we pray often & that lesuly to be kepte fro lodeyne deth: but therin is ynderstode that we be nat encombred wyth dedely synne therin to dye wythout repentaunce of hert and shryft of mouthe. And thereto as I hope is moste best and mooste effectuall prayter the Pater noster: spesyally in the two last petycions & askynges therof. by the whych we pray almyghty god fader of heuen: that he suffre vs nat to falle and to be encombred with temptacion of dedely synne: but that he delyuer and kepe vs from al wyckednesse. And though he it so be that this worthy prayter be so plentuous & also the desyre of the wryter herof were to speke more therof. Neuerthelesse for it is wryten in so many other places as I hope suffyciently and also for the great processe that foloweth herafter: we leue this matter at thys tyme and alle the fructuous sermon that our lord Ihesus cryste made to his discyples in that hylle before goynge downe by deuout contemplacyon. and beholdynge howe that after that lesson taught in the hylle as it was skylfulle for the hys perfectyon therof: oure lord Ihesus came downe wyth that meke folke of his disciples spekyng also hemely wyth theym by the way: and they as the chekyns of the hennie folowed hym wyth moche goslye lykyngc. coueytynge eche before other to be next hym to here his vertuo & and swete wordes. And after he was come downe moche people cam agaynst hym bringynge dyuers leke folke & manye as the gospelle telleth by processe the whiche al he ful of mercy made hole bothe in bodye and in soule. and thus shortly we passe here ouer ryght moche pccesse of the gospelle: and

Et ne nos in
ducas i tepta-
cionem.

many chapters of the forsayde boke of Bonauenture for the lytell edyfacyon of them as it semeth nedeful to symplesoules: to the which this boke is specially written in Englyssh as it hath oft be layd before here and so leuyng thys processe in many places we shall only tell the notabylytes shortly theron to edyfacyon. Amen.

COf the seruaunt of Centurio and the son of the lytelle kynge helyd of our lord Ihesu cryste. Capitulum. xix.

In thys gospell is howe that oure lord Ihesus meekely and vnprayed wente bodily to helc the seke seruaunte and wolden atte goo to the kynges son prayed: oure pryde is reprooued in that we in the contrary manere ben redy: and leuer to go to ryche men & myghty that we may be worldely worshypped by: and to please theyme and do the seruice that we may for worldly mede: but we be loth to go to poore men and symples or to helpe them in theyr nede for godly mede lest it were ageynst oure worshyp as saynt gregory noteth in thys place.

COf the paletike man layde doun in his bed by the hous helinge and helyd of our lord Ihesu. Capitulum. xx.

Alio in thys gospell we haue ensample and doctryne that oft sythes bodily sekenesse cometh of godlylykenesse that is synne. And that the helynge of godly sekenesse is often cause of bodily helthe. In that oure lord fyrste forgaue the paletike his synnes and after he helde him of the bodily pallye. Also here we may se the grete vertue of trewe byleue i that the fayth & the byleue of one Manne helpeth and saueth another: as the fayth of herers of thys paletike man saueth hym and also the nexte chapter before the fayth of Centurio gate helth to his seruaunte. And also here after the faythe of the Woman Chananee saued hit doughter. And it falleth now alday that chydren baptysed and after dede before the yeres of discrecion be saued in the fayth of theyr godfaders thorough the meytes of cryst and this is openly ageynst some heretykes that helde the contrary opynion.

CHowe that martha was heled of hit sekenesse by touchyng of the hemme of oyr lordes clothynge. Capitulum. xxi.

AHe gospel nameth nat the woman that was helyd by the touchyng of the hemme of Ihesus clothynge. But saynt Ambrose: and other doctours saye that she was martha: the syster of marye magdalene by the hemme of Ihesus clothynge: as saynte Barnarde fayth may be vnderstande cuery meke seruaunte of almyghty god the

Nota cōtra
superbia mū
danozum.

Ad de infir
mitatibus/
corporalibus
et spiritualis
bus,

De virtutis
bus.

which in any vertues dede that he doth owe to knowe truly in hym
te; and openly knowlege by mouthe that ony god is princypall doer
therof; and nought he as the cloth helid nat but our lorde Ihesus that
wered that cloth.

¶ Of the conuersyon of Mary maudaleyne

Capitulū xxii.

Oure curteyselorde Ihesus was prayed of Symon the leprosous
on a daye too cte with hym: and thereto he graunted gladly and
came to mete as he was wonte to do oft sythes: both of his owne cur-
tesye: and also for the loue that he had vnto the saluacyon of mannes
soule for the whiche he was made man: for so etynge with theym and
benyngly comynge with them he dewe theym vnto the loue of hym.
Also for as moche as he made hym selfe so perfyghtly pore that he to-
ke no possessyon: or worldy goodes for hym selfe: as for his. Therfore
thorugh that loue of pouerte he that was the mixour of meeknes that
what tyme he was prayed or boden to mete toke it for the tyme & the
place in kely: and with curteysy thankynge and goode wyll. And
tha it befel that mary maudaleu that paecture of tyme before had her
de hym preche: and thorugh touchynge of his grace was greetly styrred
to compunction and to the feruent loue of hym though it were yet p/
uelye hydde in hit herte: whan that she herde: and knewe that he was
at mete in the hous of the forsayde Symon: she was feruently touch-
ed with sorowe of herte whilisfor the synnes & also with the bren-
nyng fyre of his loue that she myght no lenger abyde: but anone she
wente to that forsayde house wher Ihesus satte at mete consyderinge
that without hym she myght nat be sauad ne haue foryeuenesse of his
synnes. And there she wente bodily into the house: & as she had forye-
hit selfe taking no regarde to the gestes that there were at the mete hol-
ding downe hit face and hit iyen to the erth she letted nat tyl she cam
to hym that she sought and inwardly loued our lorde Ihesu & anone
than she fel doun to the grounde pstrate at his fete & therwith grete in-
ward sorowe & shame for hit synnes spake in hit herte to hym thikyn-
ge as it were in this manere. My swete lorde I wote wel & truly kno-
welege that ye be my lorde and my god: and that I haue offendid your
highe mageste in manye grete offences & traspasses in so moche that I
knowlege soothly that my synnes be without noubre as the grauell of
the se: But for as moche as I belue that your mercy passeth all thige
Therfore I wretched and synful woman come to you & folowe your
great mercy forthynkinge inwardly of that I haue offendid and as-
kyng mercy and foryeuenesse. And I behete with all my herte amen-
ment of my synnes: and that I shall never to my power forslake you-
re obedyence: goodelorde putte me nat from you and forslake nat my
repentance: for other refuse I wote welle I maye nat haue: and als-

so I wyl nat haue for I loue you souereynly aboue all other: wherfore good lorde for sake ye nat me: but pu nisshe me at your o'one wyl ne uer thelesse I aske al wey mercys and herewith greate trust of his mercy and in warde affection of his loue: she kyssed his fete ofte and sadly



wepynge and shedyng teris so thycke that she wesshe hys fete wyth theym and soo it semeth therby that oure lorde Ihesus wente barefote. After whanne she hadde well wepte with greate drede of hit on worthynesse that hit herys shulde touch hyr Lordes fete: she wyped theym with hit here devoutly For she brought natte thynges with hir so precious to wyppe them with Also she wyped them with hit here in amendmente of that she had before trespassed wyth hyr here: that is to say as she hadde before vsed it in the Pyde and vanyte than she wolde putte it

to the vse of inekensse & deuotion: & also for the feruent loue and deuotion that she had to hym she wold nat be letted therfore by the fetchi of any cloth to wype them with: but so wypinge his fete with hit here: and afterwarde devoutly kyssed theym: oft sythes after she anoynted them with a precious oyntment that she brought with hir: supposynge pauenture that our lordes fete were harde of the wey / and also for inwarde deuotion begynnyng with drede at his fete as she dyd after with more boldnes of loue anoynted his hede: lorde god who so wold inwarly thynke and take hede to this dede of this woman/ and al the circumstaunce therof: moche gosly frute shulde he fynde therin styringe to inwarde repentance of synne/ & to true loue of Ihesu and greate deuotion. But nowe forthe as to the processe: take we hede also of the maner of our lorde Iesu in this tyme howe benyngly / and paciently he suffreth hit to do al hit wylle. For it lyked hym ful wel: knowynge the inwarde affection and true loue of hir herte. And soo al that tyme he ceassyd of etynge. and also wyth hym all the gestys wonderyng of the woman/ and that vnkouth dede: and of the paciens of our lorde Ihesu and his sufferaunce of hit And spesially the mayster of the hous Symondemyd hym greatly in his herte that he wolde suffre siche a comon synful woma to touch hym so honily. And in that he thought that he was no prophete: supposynge that he knewe hyr nat: but our lorde that passyng al other prophetys that knewe the leest thought of

mannes herte: sayd openly to his preuy thoughtes shewyng him selfe
 therby a very prophete and moare thanne a prophete. And by ensaumple
 of two doctours he concluded hym fuly syng the woman that he hel-
 de so synful: and proued that she loued hym more/and shewinge more
 tokne of loue by hir dede than he with alle his feste. And so shewynge
 that nat only the perfeccyon of alle vertues: but also the Justysyng
 of the lynfull standeth pryncipally in the loue of god: he sayde vnto
 Symon as for a conclusyon thus. Many synnes bene forycuen hyz
 for she loued moche. And than he turned hym to maudeleyne and said
 to hit as for a fulle ende of that she asked. Thy feyth hath sauied the-
 go no'w in peas. O lorde Ihesu howe swete and lykyng was thys
 woorde to hit: and with howe greate Joy that she wente awey. Soth-
 ly it was so lykyng that as I tro'we it went never out of hit mynde
 and so was she phyly conuerted to Ihesu cryste leuyng alle hit syn-
 ne fully and lyuyng cucr after in alle honestyc holly and drabyng
 alweye to hym and to his moder without departyng peruerantly
 In the forsayde processe and in the sentenc of the Gospell been many
 greate notabylites to our edyfacyon of the whiche we shal touche so
 me in party. Fyrst as to a souerayne confort vnto alle synfull folke we
 haue here openly shewed in oure lorde Ihesu the abundance of hys
 endles mercy that so loue and soo gladly forgaue so many great syn-
 nes and trespasses of thys synfull woman. And so dothe he to all that
 truly desyre and aske his mercy/but hero behoueth charyte and trewe
 loue that was so spesially commended of hym in thys woman. The
 whiche only pces byt wene god and the synfull man. As the apostle say-
 the that charyte couereth the multytude of synnes and wythouer the
 whiche it is impossyble to plese god. For as saynt Barnarde sayth the
 quantyte of euery mannes soule shalle be taken and esteemed after the
 mesur of charyte that is therin: that is to say that soule that hath mo-
 che of charyte is grete: and that hath lytell is lytell: and that that hath
 nought is nought: As saynt poule sayth after the rehersynges of ma-
 ny great vertues concludyng thus. If I haue nat charyte sothely I
 am nought. And therfore sayth our lorde of thys woman that for she
 loued moche therfore she had moche forycuen as it was sayde before.
 Farthermore also here haue we ensaumple of trewe repentaunce and pe-
 naunce that is nedefull to foryeuenes of synnes shewed in this woman
 Maudaleyn as we haue herde: the whyche penaunce as holy churche
 recheth standeth in so'we of herte/in shryft of mouth/and en satylfac-
 cyon of dede. But here parauenture some men thynde after the false o'z
 pynyon of lollardys: that shryft of mouth is nat nedefull: but that it
 suffyseth only in herte to be shewen to god as to the forsayde woman
 was: for the gospell telleth nat that she spake any woorde by mouthe
 yet were hit synnes fully foryeuen as it is sayde/ and as it semeth this
 is a greate euydence for that opynyon. But hereto is an were resonas-

ble that our lorde Jesu to whome she made hit confessyon in hit herte
 Was there in bodily presens very god and man to whome by vertue
 of the godhede was as open the thought of herte as is to man the spe-
 che of mouthe: as often sythes the proces of the gospel telleth: and spe-
 cially here openly both of the woman: and also of the pharisees thought
 wherfore the thought of herte was only than to hym: as moche as is
 nowe therwyth speche of mouth to man bodily. And for almoche as
 nowe in the newe lawe what tyme that we synne dedly: we offende hi-
 nat only after his godhede but also after his manhede that he bought
 vs with fro synne and goostly deth. Therfore vs behoueth to do satil-
 factyon to hym after both kyndes by true penaunce: knowlegynge ou-
 re trespass bothe to god and man: and askynge forgyuenelle. And sith
 we haue nat here his bodily presens as Maudaleyn had: therfore i his
 stede vs behoueth to shewe to the prest by woorde that we haue offend-
 dyd hym as man: as we shewen to hym by repentaunce in herte that
 we haue offendyd hym as god: that is to say at the leest by dedly syn-
 ne. For therby only we be departed from hym: and vnykndly lese the
 great benefyce that he gaue vs in his manhede. wherfore if we wol be
 restored ageyn a knyt to hym as we were before in grace: we must do
 satifactoryon: nat only to hym as to god: but also as to man that we
 haue so foriske by dedly synne in maner as it is sayde. And so as holy
 churche hathe resonably ordeyned and bodyn knowleghe by mouth: i
 make our confession truly of our synne to the prestys that he hath spe-
 cially ordeyned in his stede as his bycars hereafter the wordes of the
 gospel that he speake unto his discyples: whan he sayde to them thus,
 What so cuer ye byd in erthe it shalbe bodyn in heuen. and what so ye
 vnybyd in erthe shalbe vnbodyn in heuen. O this true penaunce nede-
 ful for dedly synne: nat only by repentaunce in herte: but also shryft of
 mouthe to the prest in goddys stede if we may. For moche our lorde Jesu
 suasketh nat. and therwyth of due satifactoryon folowyng we haue
 pght ensaumple openly shewed in this blesyd woman that was be-
 fore so synful mary maudaleyne in the processe before sayde. thys gos-
 pel as it is open ymoughe touchyng the first part and the last: that is
 to say: repentaunce and satifactoryon. And as to the seconde that is co-
 fessyon though we rede it nat of hit by woorde spekyng: for that was
 nat nede to hym that kne we fully hit herte. our lorde Jesu there be-
 inge in his bodily presens as it is saide. Neuertheles she shewed the af-
 fection of this cnyfessyon pghtly in dede in that that she wolde nat
 shewe hit to hym in pcytate as synfull askynge mercy: as she myght
 haue done byt wene hym and hit orellys before his discyples: but spa-
 ryng for no shame that is a greate part of penaunce in confessyon: she
 chasse the place and the tyme where it myght be to hit as open repre-
 & shamer: that was in the hous of the pharisee: of the whiche she kne we
 wel hauynge indignacion & despyc of the synfull: and also at the mete

whanne it shulde be moste wondryng to hym and alle his gestis vp
on hyz for the reprefe and shame that she hadde of hyz synne was so
great wythinforth that she forgate alle shame & reprefe wythouforth
And so in that dede she knowleged openly hyz synne in generalle and
also by wyl in specyal nat refusyng for to haue herde it rehersyd and
openly tolde of hym that she came to our lord Jesu: the whiche as she
wyst wel kneewe in specyal the leest part therof/ and that myght reso-
nably haue reprehendyd hit openly of it: or he hadde forgyuen it. But
our curteyselorde ful of grace/ and mercy saue that very contrycyon
in hyz herte and that gode wylle groudēd in trewe bylue that he was
very god/ and that myght fully forgyue hyz synne as hym lyked/ and
therwyth that she had hope to haue his fulle gracie and forgyuernes
also the faruent loue that she had to hym: the whiche thre vertues be ne-
derful to every man that wyl haue the forgyuernes of synne. And ryght
so wythoute any more penaunce he fully forgaue al hyt synnes/ and
bad hyz go in peas: that was of conscience fully made betwene hyz &
god and man: for hit true feyth and bylue in the whiche were groud-
ed perfytely hope and charyte as it is sayde had made hyz saue. And
so shall it the moost synfull man that is: or euer shal be: if he haue it
so truly gounding in his hert by very contrycyon as she had. For than
wythoute doute he wol nat spare for any shame for to knowlege hys
synne by worde openly to man in goddys stede: as she dyd by wylle to
hym that was both god and man as it is sayde. But here pauenture
semeth to some men that as the synful man shal folowe this woman
by true forthynkyng of his synne: so shulde the preest folowe our lord
in lyght forgyuynge shewed therof: enioynynge nomore penaunce:
than he did therfore. But here answere holy doctours & say that the con-
trycion and the forthynkyng of synne may be so great and so partyte
that it suffyseth wythout any more penaunce to fulle forgyuencesse ther-
of the whiche there as it is. If the preest myght se and fully knowe: he
shulde gyue nomore penaunce. But for almoch as a man seeth nat the
herte as our lord god and man dyd/ and so may he nat knowe it: but
in partie as by tokens wythout forthe. Therfore as for the surer part
he shal enioyn penaunce for synne more or lesse: as holy churche hathe
ordyned. And so wolde god that alle synful peple wolde folowe this
woman in true forthynkyng and thanue wythout dout they shulde
haue of our lord god fulle forgyuencesse were the penaunce more or les-
of the prestes enioynynge. Farthermore in the forsayde preesse of the
Gospelle oure lord Jesu cryste gaue ensaumple to the pchorus of god-
dys worde/ that they shulde nat spare in tyme conuenient to saye the
sothe for dyspleasour of them that fede them or gyue theym any other
bodely sustenancie. In that nat wythstondyng that the pharysee fed
hym as he dyd often he repreued hym openly in his owne hous of his
mysbyleue and of his iustis & false thought: i the whiche he had idigna-

ryon of the synfull woman: and as it wolde seeme to syxinge of his gre
ate maugre he spared nat for to iustifie that woman that he denyd so
synfull shewynge hit more louynge to god than he: and that she was
saued by hit true byleue bekyre hym that sayled therof: but nat wyth:
standyng this on that other syde the pharysee left nat after to fede hi
& do hym humanyte as many men nowe done: the whiche what tyme
that a soth is sayde that is contrarye to their wyll / or opynyon: they
wythdrawe their humanyte and affection fro hym that sayth it: be he
neuer so gode or vertuous in lyninge. A sothely in that condicōn they
shewe them selve what so euer they be vnlouyng to Ihesu that is re
vy sothfastnesse and more vnykynde than was this pharysee: & so woz
thy more repreke of hym and more peyne. Neuerthelesse the prechouire
or another goostly man that representeth the crystis persone: shall natte
spare to say the sothe i tyme for dredē or maugre / or wythdrawinge of
fauour / or any temporall prouynte: if he woll be the true member of
cryste. And souereynly be he ware of glosynge or fauour to errour for
that is moost abhomynable. also in this processe aforesayde in the gos
pelle in that our lord Ihesus rehersed to the pharysee the gode dedys
of the woman in the whiche he failed: as that she wasshed his fete w' hit
teres where he dyd nat wyth water: and so forth of other: & therwith
he tolde nat what he dyd to hym: that she dyd nat. We haue ensaumple
& tachynge that what tyme we be tempted to iustifieng of our selfe
repreke of other: than to thynke to haue i mynde the gode dedys or ver
tues that ben or may be in that other man forgytynge our gode dedys
or vertue: and bryngynge to mynde oure defautes and trespasses and
so shall we vertuously deine our selfe / and excuse other / and so profy
te in the vertue of true mikenesse that graunt vs the myrror of meke
nes blesyd Iesus Amen.

¶ Of the spekyng of our Lord Iesu with the woman Samaryta
ne at the pytte. Cap. xxi.

The befell vpon a tyme that oure lord shulde goo fro the Cuntry
of Iuda into Galilee: he must make his wey by the countrey of
Samarye where was a draue welle the whiche was called the wel
of Jacob that was a pytte of water, vpon the whiche pyt he restyd
hym as very of goynge. Lord Ihesu howe is this that thou that art
the sothfast wey and maker of all erthly wey so art very of the wey/
the whiche through the souereyne myght berest vp and confortest all
other in their wey. But thus woldest thou in thy manhede shewe all
kyndely infyrmite of man: as in hungry in thurst and in werynes oft
tymes & suche other for to shewe the very kynde of man that thou to
kyst for our sake / & so was al thy bodily lyuyng i this world peynful
and trauaylous to oure ensaumple / blesyd be thou euer in the mene

Whanne it shulde be moste wondryng to hym and alle his gessis vp-
on hyz for the reprefe and shame that she hadde of hyz synne was soo
great wythinforth that she forgate alle shame & reprefe wythouforth
And so in that dede she knowleged openly hyz synne in generalle and
also by wyl in specyal nat refusyng for to haue herde it rehersyd and
openly tolde of hym that she came to our lord Iesu: the whiche as she
wyst wel knewe in specyal the leest part therof / and that myght reso-
nably haue reprehendyd hit openly of it: or he hadde forgyuen it. But
our curteyselorde ful of grace / and mercy saue that very contrycyon
in hyz herte and that gode wylle groudēd in trede bylue that he was
very god / and that myght fully forgyue hyz synne as hym lyked / and
therwyth that she had hope to haue his fulle grace and forgyuynesse
also the faruent loue that she had to hym: the whiche thre vertues be ne-
desful to every man that wyl haue the forgyuyness of synne. And ryght
so wythoute any more penaunce he fully forgaue al hyt synnes / and
bad hyz go in peas: that was of consciencie fully made betwene hyz &
god and man: for hit true feyth and bylue in the whiche were groun-
ded perfytely hope and charyte as it is sayde had made hyt saue. And
so shall it the moost synfull man that is: or euer shall be: if he haue it
so truly groudēd in his hert by very contrycyon as she had. For than
wythoute doute he wol nat spare for any shame for to knowlege hys
synne by worde openly to man in goddis fede: as she dyd by wylle to
hym that was both god and man as it is sayde. But here pauenture
semeth to some men that as the synful man shal folowe this woman
by true forthyngynge of his synne: so shulde the prest folowe our lord
de in lyght forgyuynge shewēd therof: enioynynge nomore penaunce:
than he did therfore. But here answere holy doctours & say that the con-
trycion and the forthyngynge of synne may be so great and so parfyte
that it suffyseth wythout any more penaunce to fulle forgyuynesse ther
of the whiche there as it is. If the prest myght se and fully knowe: he
shulde gyue nomore penaunce. But for almoch as a man seeth nat the
herte as our lord god and man dyd / and so may he nat knowe it: but
in partie as by tokens wythout forthe. Therfore as for the surer part
he shal enioyne penaunce for synne moze or lesse: as holy churche hathe
ordeyned. And so wolde god that alle synful peple wolde folowe this
woman in true forthyngynge and thanue wythout dout they shulde
haue of our lord god fulle forgyuynesse were the penaunce moze or lesse
of the prestes enioynynge. Furthermore in the forsayde p̄cessiōne of the
Gospelle oure lord Iesu cryste gaue ensaumple to the p̄hours of god-
dys worde that they shulde nat spare in tyme conuenient to saye the
sothe for dyspleasour of them that fede them or gyue them any other
bodely sustenance. In that nat wythstondyng that the pharysee fed
hym as he dyd often he repreud hym openly in his owne hous of his
myshyleue and of his insult & false thought: i the whiche he had idigna-

cyon of the synfull woman: and as it wolde seme to syringe of his gre
ate maugre he spared nat for to iustifie that woman that he denyd so
synfull shewynge hit more louynge to god than he: and that she was
caused by hit true byleue befyre hym that sayled therof: but nat wyl-
standyng this on that other syde the pharysee left nat after to fede hi
ſo hym humanyte as many men nowe done: the whiche whiche tyme
that a sooth is sayde that is contrarye to their wyll / or opynyon: they
wythdrake their humanyte and affection fro hym that sayth it: be he
neuer so gode or vertuous in lyninge. A soothly in that condicōn they
shewe them selfe what so euer they be vnlouynge to Ihesu that is re-
ty soothfastnesse and more vnynde than was this pharysee: A so Wor-
thy more repreſe of hym and more peyne. Neuertheleſſe the prechoure
or another goostly man that repreſenteſ the crystis persone: ſhall natte
ſpare to ſay the ſothe i tyme for dñe or maugre or wythdrawinge of
fauour / or any temporall proufyte: if he woll be the true member of
cryste. And louercynly be he ware of gloſyng or fauour to errour for
that is moost abhomynable. also in this proceſſe aforſayde in the gol-
pelle in clat our lord ſheſus reherſed to the pharyſee the gode dedys
of the woman in the whiche he failed: as that ſhe walled his fete w' hir
teres where he dyd nat wyth water: and ſo forth of other: A therwith
he tolde nat what he dyd to hym: that ſhe dyd nat. We haue enſaumple
a tchynge that what tyme we be tempted to iuſtifieng of our ſelues
repreſe of other: than to thynke to haue i mynde the gode dedys or ver-
ties that ben or may be in that other man forgetynge our gode dedys
or vertue: and byngynge to mynde oure defautes and trespasses and
ſo ſhall we vertuously deine our ſelues / and excuse other / and ſoprofy-
te in the vertue of truce mckenesſe that graunt vs the myſtoure of meke-
nes blesyd Iesus Amen.

COf the ſpekyng of our Lord Iesu with the woman Samaryta
ne at the pytē.

Cap. xxiiij.

IT befell vpon a tyme that oure lord ſhulde goo fro the Cuntrē
of Iuda into Galylee: he muſt make his wey by the countrey of
Samarye where was a dawe welle the whiche was called the wel
of Jacob that was a pytē of water. vpon the whiche pyt he reſtyd
hym as wery of goynge. Lord Iesu howe is this that thou that art
the ſoothfaſt wey and maker of all ethly wey ſo art wery of the wey/
the whiche throughe thy louercyne myght berest vp and conforrest an
other in their wey. But thus woldell thou in thy manhede ſhewe all
kyndely infyrmite of man: as in hungrē in thurst and in werynes oft
tymes A ſuche other for to ſhewe the very kynde of man that thou to-
kyst for our ſake / A ſo was al thy bodily lyuyng i this world peynful
and trauaylous to oure enſaumple / blesyd be thou euer in the mene

tyme as he sat so on the welle and his discypleis were alle gone into the
nerte cyte to beye mete . There cam a weman of that cuntrie to fet wa-
ter at that welle the whyche was called lucy; and our lorde Jesu wyl-
lynge to shewe hym and by hym to other his godhede spake wythe hym
longe tyme of great thynges and hys in gosly vnderstanding whiche
spekyng both of hym and hym; and howe his discypleis cam agayne &
howe at the womans worde the peple of the cyte cam out to hym and
helde hym wyth theym a certeyne tyme and after howe he went fro
theym we passe ouer alle that at this tyme for alsmoche as it is open &
playnly wryten in the Gospelle of Johs But in this processe we may
note in our lorde Jesu fyrst a token of great mkenesse; in that he wold
be alon what tyme he sent hys discypleis into the Cyte: to bye mete: &
in that byenge ensaumple that is leful to goddys seruauntys for to ha-
ue money to reserue it to theyre nede. And in that he spake so homelye
wyth that syngle weman and of so great thynges: as though it dad
ben wyth manye great wyle men: the pryde / and the presumpcyon of
manye great clerkes and prechours is confounded and repreued why-
che if they shulde shewe theyre wylsdom: or cunnyng nat onelye to
one man but also to fewe men: they wold holde alle as loste and such
a syngle audyence telle unworthy to take theyre proude speche . For/
thermore in that the dyscypyleis brought the mete to hym and bad hym
ete at the welle: we haue ensaumple of pouertye and bodily penaunce
by thys maner of fedyng after hys traueil and so therre wythout the
Cyte as we may suppose dynkyng of the water of the welle: & that
nat onely at this tyme but as we may suppose oft tymes: whan that
he went by the coutrie he yete in that maner wythout the townes and
dwellynge of men at some ryuer or welle were he never so wery or tra-
uayled in body: shewynge therin the great loue that he had to pouer-
tye and mkenesse. He vled nat curryus dyghtynge of dyuers metys
rosted and soddyn/ nor precyous vessell of syluer: of peper: nor delica-
te wynes whyte nor rede/ but onely the cleane water of the well or of y^e
ryuer ctyng bode therw^r as a poore man mekely & lowly on the erthe
Also in that he answere to his dyscypyleis fyrst whanne he bad theym
go to mete and sayde to theym thus I haue mete to ete that ye knowe
nat: for my mete is that I do and worke the wylle of hym that sende
me and so he abode the comynge of them of the cyte to preche to them
fyrst. we may se howe bely he was about gosly fedynge. Fyrst fulfyl-
lynge in dede that longeth to the soule and gosly sustenaunce thanne
that longeth to the bodily sustenaunce though he had thereto grete ne-
de. And so gaue he ensaumple to preche & to do whch more gosly fru-
te is conteyned in this Gospeller: the whiche whoso desyreteth to knowe
more fully he shalle fynde it in the boke of laynt Augustyne vpon the
Gospel of John: where it maketh of the processe of this day a longe p

cessē and chargeable full of goostly frute. But for as moche as here is made mynde of the pouerte of our lorde Jesu cryst: as it is often beforē and also of his abstynēce: therfore of these two vertues perfightly taught vs by ensaumple: bothe of hym / and his discypleſ, it shal folowe after more playnly the next chapter. amen.

Hic premittuntur plura capitula et transit ad capitulum: xxxvii. in Bonaventura pro eo q̄ materia huius capituli videtur conueniens ciui sequi istud capitulum p̄tactum. Sed postea sequuntur de ipsis quinq̄ capitula pertinentia ad contemplationem p̄o die Iouis.

Howē the discypleſ of Jesu plucked the erys of corne/ and ete them for hunger on the Sabot day.

Cap. xxxiiii.

In a Sabot day as the discypleſ of our lorde Jeſu cryst went in the feldys with hym where type corne was growyng: they were a hungred / and plucked the erys and frottyd / or rubbed theym byt wene their handis & yete them. and the pharses that cuer espyed our lordis wordes and dedis for to take hym in defaute ageynſt their lawe: reprooued hercfore both hym & his discypleſ & saide that it was vniſful on the sabotday: but our lorde excused them first by nede that is outtake by the lawe. and David & hys men in nede yete the preſtis brede that was than for borden. Also by that reaſon that the preſtis of the lawe on the Sabotday circuylſed & made sacryfice: the whiche were bodily werkys nat ſo needful as that they dyd / & alſo his preſens that was lorde / & auctour of the lawe gaue the leue. But if we take here in warde entent with deuoute compaſſyon of that nede of the discypleſ i the preſens of their lorde almyghty. we owe reſonably for to be ſtryed unto the loue of pouerte and bodily nede for his ſake. For wonderfull it is to thynke that they that were chosyn ſo ſpecyally to that hyc degré of aſtelleſ: and therethrough made prynces and domyſinen of the wōlde: ſhulde be put into ſo great pouerte / & nede for to ete the rawe corne for hunger as they were vntesonable bestys / & namely in his preſence that was maker of al incle: & dynke at his wyl / and lorde of al the wōlde: as though he myght nat helpe theym at their nede. But the goode lorde that dyd al thinge for our ſaluation. he ſuffereth this nede in them for the beſt: as he toke in hymſelſe al the nede of mankynde wythout ſynne. And ſo though he had compaſſyon of theym in al moche as he loued them tenderly. Neuertheleſſe it lyked hym that nede in theym / and the goode wyl of them therwith that gladly ſuffered that nede for his loue. And ſo it pleasyd hym: nat only for their nede that he knewe moche therfore: but alſo for ensaumple for vs that ſhulde come after. For here haue we ſpecyally that haue for ſake the wōlde for the loue of almyghty god/ ensaumple & ſtryngē

Nota.

Nota tria.

Primum

Corporis ne-
cessitas.Secundum
Perfcta paus-
picias.Nota 3 perfe-
ctissima pau-
piae xpi.

Nota.

Nota 2clusi.

Bernardus:
Tertia contra
gulam

of thre vertues namely that be nedesfull to: that is to say/ pacience in
bodely nede perfyte pouertye: and agaynste Glotonye vertuous absti-
nence. And as to the fyft sythe the dyscyples of Iesu that had left and
forlake alle that they had for to folowe hym suffred paciently & glad-
ly so great nede of bodely hungre i his presence whome they salve my-
raculously fede other men: and helpe theym at theyre nede: moche mo-
re we owe to be pacient in bodely nede: whan it fallethe that ben nat
so worthy ne so perfightly loue god: but rather haue deserued for our
myslyuynge and great and outragyous vnykynnesse agaynste god
moche more penaunce and dysease than he wyl suffer vs to haue, and
perauenture we come never to soo great nede for to suffre for hys sake
As to the secōde that is parfyght pouertye for goddyns loue: therin we
shalle vnderstonde that his pouertye passed in perfectyon the hyghest
degre of wylfull pouertye of any other wythout alle comparysou for
other menrys pouertye that haue forlaken for crystes loue al richesses
and woshyppes of the wortle is in reputacyon of men in as moch as
it is holde vertuous as it is: but his Pouertye was in represe and des-
pyte of men: in as moche as it was nat knownen that he towe this po-
uertye wylfully: but as of nede as it semethe by the foresayde procelle
of hym and of his dyscyples/ whan they ete the rabe corne for hungre
and he helped theym nat: and in many other places of the Gospelle he
shewed hym as poore and nedys: and for as moch as that pouertye that
cometh of nede and nat of wylle is in despyte and represe and alle tho-
se that knowe hym say that he had neyther house nor possesyon they
had hym in the more 2tempt. For comonly such nedesfull poore men ben
despysed of al men and set at noght. But neuerthelesse they may be ful
honorabile in his sight that thus gaue ensauynple therof. wherfore it is
ful peryll for to despyle any poore man. But if we wyl knowe what
man & who is vertuously and perfyctely poore. we shalle vnderstonde
that nat onely he that made his professyon to pouertye and left al wort-
ly ryches as in behauoure wythoutforth: But he that therwythe
hathe that pouertye set in his hert wythinforth: so that he wyl nomo-
re loue nor desyre wortly goodes or possesyon but onely that is ne-
desfull to his lyuyng: for if a man be in pouertye and suffre nede wy-
thinforth by lacke of wortly godys and therwyth he desyre wyth de-
lybcracyon in herte it ythinforth more than hym nedeth/ that man ly-
ueth nat in vertuous pouertye but in wretched nede wythout mede.
For the lust of the wylle wythinforth wyth ful assent thereto: suffiseth
to the fulfyllyng of synne/ and to the losse of mede: wherfore he that
wylbe peofyctely poore he must loke that he heyther haue nor desyre mo-
re than is nedesfull unto hys lyuyng: Of this holy and vertuous po-
uertye spekethe that holy man laynt Barnarde Sermonē quarto de
aduentu domini: & sermonē quarto de Natiuitate domini.
Forthermore touchyng the thyrde vertue that is abstynēce. wherfore

ageynst gloteny we haue ensaumple here in the disciples: and also before in our lord Ihesu we shal understande that gloteny is a vycce: as ageynst whiche it behoueth vs while we lyue in this flessh to haue contynual batayl as holy fayres that knowe the temptacion therof by longe experientie teche vs: and specially saint Barnard in dyuers places tel leth howe we shal sic gloteny: & nowylle the body only as it nedeth to the helth therof: & more shal we nat leche or desyre to the body. Wherefore in al that we take ouer: that is to say to fulfyl the lust & the likynge that passeth the termes of kynde: & disposedeth to dethe bodily & gostly. And so it falleth ofteyn tyme that many men be so moch ouercome w^t the lust & lykyng of the flessh: that as vncesonable bestys they put the lust before: takyng suche metys & drynkes: the whiche they knowe wel contrary to their helth. And after the whiche they knowe wel that they shal fele great passions & sekenes. And so nat only is the body vn disposed to serue god and to vertuous occupacion: but also the soule is defouled that he may nat se god with cleenes of hert as he made hym to. and sothely this is a foule vice and a pylous. And neuertheles moche the people is blynded and deceyued in this poynt both gostly & worldly: that excuse them falsly by the loue of the flessh & the likynge of the lust that comonly escheþ with that is most holosome to the kynde: if it be nat likynge to the sensualyte and desyreteth that is most unholosome: If it be delicate & likynge thereto. Wherefore amouge al the spyces of gloteny: this semeth moost reprovable in al moche as it is nat only contrary to the loue: but also it destroyeth and sleeth the body. And so he that taketo mete or drynke wilfully knowyng that it is contrary to hym and vndisposynge to bodily helther: may dide of his dome and repre in goddys sight: as of a man clear/ and that is moche wors that he sleeth hymselfe. Other men that ouercome by the sensualyte and temptacion of the flessh for to take of mete and drynke that is holde though he it likynge eyther in vnyte or more in quantyte than it nedeth or w^t greate lust: and gredynesse ben more excusable before the comon infirmyte of the fyre sygne of adam. But for as moche as this vycce of gloteny in al his spyces is reprovable. therfore it is needful unto vs for to escheþ it to our powre/ and gete and kepe the vertue of discrete abstynence: as our lord Ihesu cryst/ and also his holy and blesyd apostels and other sayntes haue both taught vs and also gyuen vs ensaumple that is for to say kepyng of the body and fedynge as it is needful thereto after the kynde therof. In maner as an hors oþerthe for to be kepte for to kepe his Iourney: so that he fayle nat by defaute by to moch abstyynens on that one syde. And that he be nat in no wylle rebel to the sprite and to proude by moch pamprynge on that other syde. but in a gode mean of abstynes that techeth the vertue of discrecion: the whiche discrecion as saynt Barnarde sayth: is nat onoly a vertue. but also keper/ and leder of all other vertues: for if that lacke that semethe vertue: is

Nota contra
plures bestia
les & gulosos

Nota.

Discretio.
Bernard⁹ su-
per can. ser.
climi.
Itē can. xxii.

vise. And as saynt gregorix sayth discretyon is moder and kepar of al vertues: this discretyon touchyng abstynence and fedynge of the body stondeth generally in this poynt as saynt austyn sayth in his boke of confessiōes that a man take of mete and drynke to sustenaunce of the body onely as he wolde take of medycyne for to hele his infyrmite. Wherfore ryght as in takyng of medycyne man hathe no rewarde to moze or lesse to the p̄cysite or boystousnes or swetenes or bytternesse but onely as it is moste conuenient & profytable to hele the soze or the sakenesse. So for as moche as hungre and thurst ben the infyrmitez of mankynde thughe the fyre synne of man: and mete & drynke ben as medycyne to this infyrmite shulde onely be take as for helth ther of: as saynt Austyn sayth: Thus moch is specyally spoken here of abstynence and glotony by occasyon of the hungre and of the synne of federe there agaynste of the dyscyples of Iesu as it is sayde, for as moche as here endeth the thysde parte of this boke that stondeth in 2templacion of crystes lyfe for the wednesday vpō the whiche day to our ensaunce he began the fyght ageynst Glotony specyally by his fastynge in desert as it is sayde before the whiche byce of glotony he graunt vs of his grace to eschewe: and the vertue of dyscrete abstynēce to kepe that is blesyd wythout ende Iesu. Amen.

Explicit contemplatio die mercurii & tertia pars.

Incipit quarta pars pro die Iouis.

Item Bernardus d abstinētia in ep̄la ad fratres de monte dei quan-
tum ad religiosos. Item in sermone tertia de circūlacione domini.
Of the fedynge of the great people wyth brede multiplied. Ca. xxv.



Wō tymesthe
gospell telleth
that our lorde
Ihesu multy-
plied a few lo-
ues of brede and ther wythe fed
many thousandes of men. In
the whiche processe takyng he
de to the wordes and the dedes
of our lorde Ihesu cryst as the
gospelle openly telleth: we may
se to oure edyfycacyon gostelye
manye goode sternges to loue
hym and thanke hym and wy-
thyp hym ioueroyntly: and spe-
cally we may se in thys processe
that our lorde Iesu cryst was
mercyfull and curteys: kyndes
and dyscrete and circumspēcte:

First that he was merciful shewynge his wordes: he sayde thus, I haue pety & mercy vpon the people: so that mercy stred hym & drewe hym to helpe them and fede them at their nede. For as David wyttesteth: al the erthe is ful of his mercy. Also he shewed his greate curtesye and wonderfull kyndnes in the cause that he assygned after saynge. For lo nowe these thre dayes they abyde / and suffer / and here me fastynge: and they haue nat wherof to ete of: as though he were boord to them for their benefyce done vnto hym in that they had so wythe hym / & neuerthelis in sothnes it was for their owne gode & pfyte: anat for his But that is his louerigne kyndnes and curtesye and ende lessle goodnesse that hath lykyng to dwel with vs only for our profyte and saluacion: though there be therethrough as to hym none encres of his goodnes. Wherfore al tho that folow hym by gode lyuyng / & gladly here his doctrine and kepe his hestys / he loueth / and hath likynge for to dwel with them goostly and faylethe neuer to helpe them at their nede. Farthermore our lord Ihesu takyng heede that many of the people were come to hym fro far countreys and seynge the peryl of the people in moche fastynge/because of the great traueil that they shulde haue in their goynge ageyne: sayde thus. If I suffre them go home ageyne into their owne houses fastynge they shal fayle / and perisshe by the wey: Where he shewed that he was discrete & circumspect seynge before their nede and vnyght: and therfore ordynynge remedy and helpe before by their bedily sustenaunce that was needfull vns to their trauayle to come after. And so in this speche/ and dede of Iesu is doctrine an ensaumple of discretion to prelatys and them that haue cure of other to take of their infirmyte and so of their trauayle and therafter ordyned to them bodily sustenaunce couenable and suffygent that they fayle nat by defaute in the wey of this bodily lyuyng in herte. Also in the foflayde processe we may understande goostly the grecous gouernance of our lord Iesu vnto vs lyuyng in this worlde everyday. For we haue nat to ete bodily or goostly but he gyue it vs & so if he suffre vs fastynge: we shal fayle by the wey. For wythoute hi we may not helpe our selfe in any goostly nede. Wherfore we haue no mater of clacyon or bayne Joye of ourselfe what tyme that we sele as my confort or proufyt in goostly exercysle: for it is nought of vs but only on hym. And so if that we take goode entent we may see that they that ben true seruauntys of god / and chosen of hym: the more pfyte that they ben in lyuyng and the nerer god / and the more excellē in his gifys of grace / the more meke they been / and the more abicte in their owne sight. for they knowe well that they haue nought of them selfe but wretchednesse and synne: for the nerer that a man cometh to god / the more clere sight he hath goostly / and so he seeth the more cleraly the great goodnesse and the mercy of god. Wherfore pryde and bayne Joye that come of goostly blynddesse may nat haue place & restinge

in his soule that is so lightned tho;ough grace: for Wythoute doute he that knoweth wel god / and soothly examyned hymselfe: myght nat be proude deedly. And also here is greate confort to synful men of the gre ate mercy of our lozde Iesu: if they wol turke agayne / and come unto hym by very repentaunce: what tyme they be departed fro hym / and gone into the far countrey of wyckednesse. For as the gospel telleth y^e he was specially styrred to mercy of the people: for alsmoche as some of them were come to hym fro far countreys. So Wythoute doute woll he to every synful man that wol come to hym goostly as it is saide be his wcy of his departyng never so longe before. Amen.

¶ Of the fleyng of our lozde Iesu whan the people wolde haue maz de hym their kyng.

Cap. xxvi.

After that our lozde Iesus had fedde the people to the full as it is sayde in the next chapter before they seynge hys myght in that myzacle / and howe he myght helpe theym at their nede: for their profyte temporal they wolde haue made hym their kyng. But oure lozde Iesus knowynge this wyl of theym vntewin ge: fledde into the hyl / so that they myght nat fynde hi. & thys was that hyl as some clerkys say vpon the whyche he made that excellē sermon that is spoken of before: and thus he fledde for he wolde nat haue temporal kyngdome and bayne worldlyes worshyp. But take we here goode entent howe & in what maner he fled this worshyp effectually Wythoute faynyng. First he had his discyple take the shyp / & go into the water before hym: & than he alone went into the hylle. so that if the peple wolde seke hym amoung his discyiples they shuld nat fynde hym. & so scaped awye fro them that sought hym to worshyp / gruyng ensaumple to vs to fle temporal worshyp. for he fled nat that worshyp for hym selfe but for vs knowynge what peryl it is vnto vs for to receyue or desyre temporal worshyp. For soth it is that worshyp is one of the meost peryllous snarys of the enemy to catche and begyle manrys soule / and one of the heuyest burden that diauyl doth / & ouercometh the soule deedly whether it be worshyp of prelacy / or temporal worshyp / or of great cūnyng: for scarcely is there any man that hathe delyte in worshyp: but that he is in greate peryl of fallynge / or eilys fully doth into the pyte of deedly synne: as we see by reasons First for alsmoche as he that hathe greate delyte in worshyp is besy all tymes in his mynde howe he may kepe his worshyp and make it more And so gregory sayth. In alsmoche as a man hathe sette hys lykyng that longeth to the worlde or to the fleshe here beneathforth: in somoch is he departed fro the goostly lykyng and loue of god / & heuenly thyn

Secundum.

Tertium.

Quartum.

Quintum.

Barnardus,
quarto de as-
sencionis,

ges aboue forth. Also he that loueth Worshippes is besy to procure / & gete hym frendys that nowe kepe hym in hys worshyp. Also further hym vnto gretter Worshypes. wherfore often tymes falle dyuers cau-
ses in the whiche he offendeth god. & hys owne conscience for to please
suche frendys. And in the same maner he maketh them to do for hym.
Also comonly he hath indignacyon of other that ben in Worshyp/ and
bacbyteth theym to make hymselfe more Worshypful/ and more Wor-
thy; and so he falleth into hate and enuy of his brother Also he olde the
hymselfe in his owne sight: and also desyreth to be had so in other me-
nys sight Worthy and Worshypful: and so he falleth into the soule vye-
ce of elacyon/ pryde/ and bayne glory. But therfore as the gospel say-
the. He that holdeth hymselfe as ought Worthy: whanne in sothenes
he is noughe: he deceyuethe soule hymselfe. and therfore sayde our lord
to his discyiples in the gospel. Whan ye haue done all thynges that be
bodyn to you: say ye sothely wylth herte we be vneworthy/ and bayne
seruauntys. But thus may he nat say that holdeth hym selfe worthy
& Worshypful. Farthermore as to the last whā this likyng of Worshyp
is rotyd in man: he is so hungry & gredy in Worshypis: that he may
nat be fylled: but eueryday procureth newe Worshypis. & the greater
and the more that he geteth: the more he coueteth/ and desyrethe. For
he holdeth himselfe alwey more Worthy & Worshypful thā he was before
bothe in his owne sight/ and in the sight of other mennys. and so he
falleth into depe couetyse: that is the soulest vye and rote/ and the cau-
se of many other greate vyses. Of the peyne delyte in Worshypis/ &
of the peryl therof. Saynt Barnarde spekethe vnto spesially in thys
maner. All we be noble and worthy creatures: and of a greate maner
wyl. wherfore kyndly we desyre hyghnesse. But woo vnto vs if we
woll folowwe hym that woll lete his sete in the hylle of hyc Lordshyp
and hye myght: and be lyke vnto god in Worshyp. that was Lucyfer
that thus styd vp by proude wyl into the hyll of highnesse: first a glo-
rious aungel: but sodeynly fell downe therwo/ made a foulende of
hell. Also take hede furthermore that he that foule fende after his fals
couetyng by his enuyous and wicked wyl to cast man downe from
his blysse/ he durst nat tempte hym for to stye vp to that hyll of Lord-
shyp and great myght: that hymselfe so sodeynly fell downe fro. but
as a fals trechour he shewed hym in another hill lyke thereto: that is to
say the hyll of greate cūnyng and counseyled hym fally to stye vp into
this hyll b/ proude desyre of Worshyp whanne he sayde to hym i thys
maner. ye shalbe as goddis thoroough greate cūnyng: knowynge þas
the gode & wyl. And for as moch as man gaue his assent to his suggesti-
ons: therfore he fell downe as he dyd. And so we may se that couety-
se of greate lordshyp and hye myght proued the aungel of aungels blis
and desyre of greate cūnyng despoylethe man of the Joye of endlesse
lyfe/ and of bothe myschewes was grounde and cause delyte and de-

lyre of vayne Worshyp wherfore seynge this vayne peryl of vayne Worshyp if we dredde the fall of aungel and of man: we must fle in wyll fro bothe these hyllis of hys Worshyp and greate cunyng and go vp wy the our lorde Iesu into the hyll of contemplacion: and deuocyon by mickencie for lakyng the worlde and the wyll too be worshyped of the comon people as he dyd. But in this fleyng fro the people and of hym alone into the hylle as it is sayde before in the processe of the gospel, take we chede farthermore to our edystacyon: howe he left his discyplines and made theym agaynst their wyll to take the shyp/ & go into the see withoute hym: for he wold nat ther thakes haue be deptyd fro hym: and in that was ther desyre gode for to dwell euermore wy the their lorde. Neuertheles he ordeyned other wise seynge what was best for them. And so than they mickely dyd as he bad/ and were obeytaunt vnto hym though it so were that it was neuer so gracyous and harde to theym. thus it fareth comonly wryth goostly lyuers by specyal felyng of the presens of Iesu/ and of his ascencie in their soule they wold nat that cuer he shulde go fro theym as by specyal goostly confort in any tyme. But he doth other wryse: for he gooth and someth as it is his wyll/ & for their best. But what shal a deuoute soule do whan she feleth hir goostly spouse Iesu so wrythdrawen touchyng his specyal confort. Iethely she behoueth besily and oft to clepe hym agayne in contynual desyre and deuoute prayere/ and in the mene tyme paciently suffer the absens of his spouse/ and by ensaumple of the discyplines of Ihesu cryst that thorough obedyens at his byddynge went into the shyp/ and take the water in his absens: & suffered the waues/ and tempestys of temptacyon and aduersyte/ and paciently abyde tyl he wold be of his grace come into that soule and make rest and peas as it shall folowe after next to come. Of thys mater sayth Barnarde in dyuers places & maketh a fayre processe and deuoute: the whyche for almoche as it longeth and is partynent specyal y to goostly folke/ and alsoo as I hope is wrytyn suffyciently in dyuers treatyes of contemplacion. We passe ouer here as we do in many other places such auctorite of hi lest this proceses of crystis blesyd lyfe shulde be tedious to comon peopple/ & lympke soules: to the whiche it is specyal y wrytyn amen,

GOf the prayer of our lorde Iesu in the hyll/ and howe after he came agayne to his discyplines vpon the water goyng Cap. xxvii.



After the discyplines of our lorde Iesu were gone into the shyp and water as he bad them/ and as it is sayde before he went vp into the hill alone and there he was occupied in prayere vnto the forthe parte of the nyght/ so that thre partyes of the nyght that were passyd he had contynued in prayere. And thus were

de often tymes he gaue hym to prayer. Wherfore take we here gode cun-
tent in what maner he prayed & howe that he loweth hym in hys man-
hede & meketh hym to his fader in heuen. he cheleth solytary places / &
goth to them alone to pray and dothe his tender body to penaunce / and
waketh longe wakynges. he prayeth as the true heerde for his sheepe.
For he prayeth nat for hymselfe: but for vs / and as our aduocate: and
medyator byt wene the fader and vs. And also he prayeth to ensaumple
of vs that we shulde oftlyth pray: and spesially loue prayere. For oft
tymes he bad his discypples and taught them for to pray: and so that
he bad them by worde he shewd hymselfe in dede: he taught them &
sayde that it behouethe and is needfull euer to pray: and nat fayle in
luyng thes: shewynge that contynuyng in prayer getethe at the
last wyt houte fayle that thyng that is alked, and thereto he tolde En-
saumple of the domysman: that at the last thorough longe cryng and
askynge of the wydore dyd hit right: as the gospel of luke sayth. Al-
so stye them for to pray and trust for to gete that they aliken. He tol-
de another ensaumple of a frende: that at the last thorough moche al-
kyng lenge to his frende the breste that hym nedyd / as the gospel tel-
leth in the pccesse concludyng and sayng thus / alke and it shalbe gy-
uen to you. and all this he sayde to teche vs the vertue of good prayere
the whyche may nat be estemyd. for the vertue therof is so myghty / &
so greate that it geteth al godnesse / and puttethe away all maner of
wyckednesse. Wherfore if thou wylt paciently suffre aduersytees and
myghtly overcome temptacyons and diseals: be thou a man of pray-
er. Also if thou wylt knowe the sleighngis of the deyyl / and be nat be-
gyled wyth hys fals suggestyons, be a man of prayere. Also if thou
wylt take the streyte wey to hauen by trauayle and penaunce of the fles-
she / and therwyth gladly contynue in goddis seruyce. Be a man of
prayere. Also if thou wylt put away baynethoughtes / and feede thy
soule wyth holy thoughtis / and goostly medytacyons / and deuicyons
be a man of prayere. Also if thou wylt stable thy herte in gode purpos
to god / wyllynge too put away byces: and plantyng vertues. Be a
man of prayere. For thorough prayer is gotten this gyfte of the holy go-
ste that techeth the soule al thyng that is needful thereto. Also if thou
wylt come vnto heuenly contemplacyon / and fele the goostly vertues
that is felt of fewe cholyn soules. and knowe the greate gracyous gyf-
tys of our lorde Jesu that may be felt / but nat spokyn. Be a man of
prayere. For the exercys of prayere spesially a man cometh vnto con-
templacyon of the felyng of heuely thynges. Here may we se of how
greate goostly myght and vertue is deuoute prayere / and to confirma-
cyon therof and of al tho thinges that ben sayde before that holy wryt
and doctours saynges fully preuen. Furthermore we haue a spesiall
proue in that we se everyday by experyens many men symply and vn-
lettryd by the vertue of prayer gete and haue all tho thynges that ben

Luce. xxvi.

Luce. xi.

Notabilis.

Cinctus orationis
multiplex.Homo orati-
onis.Nota de sim-
plicis.

sayde before / and many moore gretter gyftis of grace: wherfore moch
 ought al cristen folke be styred to the exercysc of prayere: but pryncy-
 pally they that ben religiouse whosse maner of lyuyng is ordeyned
 more specially thereto. Of this vertue of prayere and howe our Lorde
 gyueth to hym that deuoutly asketh hym in prayer: that thyng that
 they aske in maner as it is moost speedful to hym. Saynt Barnarde
 by deuoute processe telleth in dyuers places the whiche proces passingynge
 ouerturme we our lorde Iesu and his dyscyples / and to the forelayde
 pces of them what tyme that he was alone prayng in the hyll / as it
 is sayde. Hys dyscyples were on the see in great dysseale for almoch as
 the wynde was ageynst them / & the shyp in pount of perylshynge tho-
 rough the great waues of the great tempest that was rysen i that ty-
 me. And so we may se if we take gode heede by deuoute compassion in
 what myschef and trybulacyon they were in that tyme both for gre-
 at tempest that was rysen vpon them / & also for the nyght tyme and
 pryncipally for they lacked ther lordys presens that was all theye re-
 fute in their nede. but he that goode lorde that knele we what was beste
 for them / and that suffred this dysseale of them for the tyme whan
 he sawe tyme also sent them confort and helpe. And at the for the was
 kynge of the nyght, he came downe of the hyll goynge vpon the see / &
 comynge towarde theym. Nowe beholde we inwardly howe that
 blesyd lorde after his great trauayle of longe wakynge and prayng
 came downe alonly in the nyght tyme fro that trauaylous hyll: & pa-
 rauenture stony & barefote / and so gooth he sadly vpon the water / as
 it were vpon the erthe: for that creature knewe their maker / and was
 obeyant to hym at hys wyl. And what tyme he came nere the shyp
 the dyscyples supposyng that it had ben a fantasme cryed for drede. &
 thanne the beuyngne lorde hauyng compasyon of them and wyllyn-
 ge that they shulde no lenger be distroubled and trauayled: theym ly-
 kerde of his presens / & sayde I am he that ye desyre: be nat afred and
 than Peter that was more feruent than other trustinge of his nyght
 at his byddynge he began to go towarde hym vpon the water: but as
 none as a great wynde blewe he fayled in bylue and dred / and so be-
 gan to drench: but the goode lorde wth his right hande toke hym vp
 & kept hym fro perylshynge / & than went into the shyp wth hym and
 anone al the tempest ceasyd / and all was in peas and tranquillyte. &
 so the dyscyples wth greate recersys and ioy receyuyng their lorde/
 were put in greate rest / and soueraynly reconforted by his blesyd pre-
 sens. Thys is the holy processe of that gospel shortly. In hys processe
 touchyng the dyscyples we haue goostly doctrine / and ensaumple of
 pacience in trybulacyon profyte therof as we had before. Touchyng
 hymselfe of the holy vertue of prayer as it is sayde: wherfore we shal
 understande that as it fell with the holy dyscyples bodily: so it falleth
 wth vs all day goostly. Our lorde Iesu suffrethe that ben chosyn

of hym for to be dysseased & haue trybulacyon in thys worlde bothe in body and in soule: for as holy wrytte wytnesseth: he beteth euery chylde that he taketh to hys grace/ and the apostle Poule sayth al tho that be wythout dyscyplyne be nat kynde chyldren/ but of auoutrye: and it is spedefulle to vs to be so beten, and to suffre trybulacyon and disease in thys worlde for many causes/ for therby we be taught for to know our selfe and our obene wretchednes. Also therthroughe we pfyte go stely and get vertues, and whan they be gotten therthroughe kepe them the better: and farthermore that is moste of alle therthroughe we tristely hope and also abyde that cuerlastynge mede in the hys blys of heue wherfore we shalle nat be dysconforted by theym or impacient i them but rather coueyte them and loue theym. But for as moche as the profyte of trybulacyon though it be moche worth and of great vertue & of incide. Neuerthelesse many men thynke them ful harde and grutche ageynst them, as importable: bycause they knowe nat and se nat the great vertue of theym. Neuerthelesse many holy doctours telle & teche vs the great profyte of theyme in many places to confort vs: gladly to take theym. And specyally afore alle other Saynt barnarde in diuers treatysles. Wherfore haue we no wonder though our lord Iesu suffred hys dyscyples the whiche he loued so specyally to be troubled by the tempestes: as it is sayde and suffre trybulacyōs for he knewe theyre gostely profyte therby. For often we rede that theyre shyp was in perylle by tempestys. & 2tray wyndes but it was neuer drok ned & fully perylshed and nomore shalle we what trybulacyon so euer come to vs, if we suffre paciently in the helpe of our lord Iesu that neuer wyl sayle vs at our nede. Amen.

Chowe the Pharysees and other toke occasyon of sclauder of the wordes and the dedys of Iesu.

Ca. xxviii.

Sothly it is no wonder though some folke take occasiō of sclauder of our wordes and dedys be they never so gode and true, for so befel it oft tymes of our lord Iesu and yet myght nat he arre i worlde noz dede. Wherfore it befel vpon a tyme that the pharysees asked of our lord why that hys dyscyples wassheth nat theyre dandys whan that they wrent to theyre mete: And in that they kepte nat theyre custome after the techynge of theyr elders. But oure lordes saynge that they charged moore the wasshynge wythouthorth and the bodily clennesse than vertues of the soule wythouthorth and gostely: answered harde againe: reproouinge theym that they broke the hestes of god for theyre tra dycons and bodily obseruaūces declaryng after the vyses that come out f the herte deffoult more a man than dothe the bodilye mete taken

Bernat. sup
p. Qui habi-
tat ser. xvi.
Itē can. xlii.
xxv. & lxx.

vnwallhen/ wherfore they were gostely sclaudred and styred agaynst
 hym but toke none hede therof for they were blinde in soule thorough
 malyce. Also oft tymes our lord Ihesu wrought myracles vpon the
 Sabbot day that was goddys holy day to the Jewes as is now the
 sonday to crysten men. that he dyd in 2fusyon and repreſe of the Jew
 es that kept straightly the lawe in bodey obſeruances and nat in goſte
 ly vnderſtondyng as hys wyll was. For he had nat the holye daye
 for to leue therin gode workynge and dedys of charyte but for to ceaſe
 and absteyne fro synne and bodey warkes. Wherfore they were great
 ly sclaudred that is to ſay taken occaſyon of sclauder ageynſte hym
 and conſpyred into his dethe: and ſayde that man was nat of goddys
 halfe that kepte nat the ſabot daye/but our lord left nat therfore to do
 myracles and dedys of charyte in thole dayes. But dyd them the mo
 re for to deſtroy the Jewes erroure as is aforſlayde: Another tyme al
 ſo whan he taught i the synagog gostely lord & ſayd that he was the
 brede of lyfe that cam fro heuen and holw it behoueth to eate hys fleſh
 and drynke his blode who ſo wolde be ſaued & haue euerlaſting lyfe
 they vnderſtodyng hys wordes fleſhly & nat gostely grutched ayenſt
 hym: & toke occaſyon of great sclauder & many of his dyscyples tho
 rughe that mys vnderſtondyng forſoke hym But Peter in the name
 of tweue apouyls anſwered that they wolde nat leue hym: for why
 he had the wordes of euerlaſting lyfe: and ſo that was sclauder too
 the bad was vertue to the gode In the forſaid wordes & dedis of our
 lord Ihesu we haue enſauple that we ſhal nat let vs to do gode wo
 rkes for occaſyon of sclauder vnskytfullyc take of other or enuy: and
 euyl wyll of theym: & ſpecially of that dede that is neceſſary to ſoules
 helthe: we ſhulde nat leue for any sclauder. Wherfore ſaynt gregorze
 ſaythe: that a man ſhalle rather ſuffre sclauder for to ryſe/rather tha
 leue the trouthe that is to ſay in thiſe maner after the comen ſentence of
 doctours . Fyrſte of the goode lyfe of man ſhall nat ceaſe for sclauder
 that is to ſay: he ſhalle nat do dedely ſynne for puttyng away of anye
 sclauder. Also a doctour or a prechoure ſhalle nat teche or preche falle
 for any sclauder./but in ſome caſe he may holde hym peas of a certey
 ne trouthe: as what tyme he knoweth that the herers be obſtyn ate in
 erroure: and ſhulde be the wroſe if that the trouthe were ſayde.
 The thyrdre is trouthe of ryght wylnes that ſhalle nat be left for sclau
 der that is to ſay: a domysman ſhalle nat gyue false dome: nor a wyt
 nelberer false recorde for any sclauder. but of other certeyne dedis that
 may be left wythout peryl of ſoule: a man ſhal otherwhiſe ceaſe thou
 ghe they ben gode in theym ſelue for to put away occaſion of sclauder
 as the holy apoule ſaynt Poule ſayth: that wolde rather neuer eate fleſh
 then he wolde therthorughe gyue occaſyon of sclauder to his brou
 der. Also in the forſlayde proſe of our lord Ihesu we be taught for to
 charge more the cleenes of ſoule: and that dyspoſeth to vertues/ than

N. Gregorze

Primum ve
ritas vite.

Secundum
veritas do
ctrine.

Tertium ve
ritas iuſticie.

bodely clemnes and honest wythout for the that is no vertue in. Neuer thcresse honestye and bodeley clemnes is gode: so that it dyspose nat vnto veyne glorre and curyositie/or lechery/or other synnes: and so by gode customs that ben growned vpon realon for to be kepte but the byd dynges of god and the gode ordenaunce of souereyns in holy church be moche more for to charge. Wherfore in thys poynt arre manye cristen men and spesyally religyous that charge moche bodeley abstenaunce and customes though they dyspose to no vertue: and oft ben agayuste reason than the byd dynges of god and the gode doctrine of our holie faders touchyng charyte/mekenesse/pacyence/diuocyon in prayer/dyscrete abstynence and other vertues; wherfore they may dredc the represe of our lorde Jesu p[re]vuely that he repreued the pharysces openiy as it is sayde before.

COf the spesyal rewarde of our lorde Jesu behyght to al that forsaythys woylde for his loue.

Ca.xxix.

Ohan what tyme that our lorde Jesu by occasyon of the ryche man that wolde nat lese his tempo: alle godes for yffection / sayde that it was harde to a ryche man to enter i the kyngdom of heuen. the apostole p[re]ter in the name of alle the twelve apostyls alkyd of hym what rewarde they shulde haue whiche had forslaken and left al theyr worldly thynges for hys sake and than our lorde Jesu cryste answered: nat onely behyghtinge them a souereynne mede in the blysse of heuen but also to al other that forslake fader and moder and other kyn and temporalle godes for his sake the hundred the folde in this woylde & after lyfe euerlastynge in another woylde to come. Wherfore alle they that haue taken theyre selfe to godly lyuyng and fulliye forslaken the woylde; haue mater of great godlye soy and spesyalle confort in thys excellente behest of Ihesu nat only for the euerlastynge lyfe in heuen that they truliy hope to haue by hys gracyous behest: but also for that hundred folde rewarde that they shalle fele in this bodeley lyfe if they truliy loue Jesu and fully forslake the woylde that is neyther golde ne syluer nor deyntous metes or precyous clothes but godlye rychesse of vertues and confort of the holy goste: the whiche he allonly knoweth that by experyence feleth it in hym selfe: and that is amonge other clemnes of conseyence and rest in soule/loue of perkyte pouertye/chastyte/pacyence and other vertues. And what tyme our godlye spouse Jesu Criste wyl and to whome the sensyble presence of hym felte bothe in body: & soule: that passeth nat onely an hundred folde But also a thousand folde alle fleschly lykynges of erthe/this spesyalle gyft of Jesu is knowen of godlye folke before sayde: but it is hyd to fleschly folke that haue lete alle theyre hert and theyre confort in this woylde as the prophete

Nota contra
p[re]tres & sp[irit]u[al]ic
religiosos.

Dauyd selynge thys gyft speketh to our lord god in this maner. Lorde ho'we gret is the multytude of thy swetenes that thou hast hyd too them that dycde the. Of this mater saynt barnarde maketh a devout processe in a treatysle of hym that is called de colloquio Simonis & Iesu spekyngre more playnlye of this gosly mede: of the whyche Ihesu graunt vs parte. Amen.

COf the transfyguracyon of our lord Ihesu in the hylle. Ca. xxx.



that he had tolde his discypples that he shulde suffre many reproches & despentes in Jerusalem & at the last be slayne & dede. And after that ryse fro deth to lyfe the thirde day. Than farthermore he excluded & said that there was some of them that there stode at that tyme whiche shulde nat taste bodily deth tyl they se manrys sonne that was hym selfe comynge in his kyngedom: that is to say apperynge in a wonderfull clerenesse of his manhode as longinge to hys kyngedom & that to ful fylle thys behest about the. viii. day after he toke with hym Peter Iames and John. vp unto a hye hyl that was as clerkes say called Thabor and there he was transfygured in theyre lyght: that is to say tour ned out of the lowe lykenesse of a seruauit into gloriuous & hye lykenes of hys kyngedom. For hys face shone as the sunne & hys clothes were as whyte as the snowe: and therwyth there appered moyses & hely spekyngre wyth hym of his passyon that he shulde suffre in Jerusalem. In the whyche blyssulle lyght the discypples were rauysshed and speccally Peter for getynge alle earthly thinges desyred for to haue dwelled

Our lord Ihesu wyllynge to conferme and strenghthe his dyscyples in that true byleue that he was both god & man: he shewed theym that he was very man in so moch that he suffred alle thynge after the kynde and comon infyrmite of man/ and also that he was god by the myracles that he wroght aboue the comon kynde / & myght of man: and therwythe also he enfourned theyme and tolde theym before that he shulde suffre peynfullly harde deth as man: and after rysle vp gloriouly to lyfe as god: and vnto thys ende what as the gospelle of matthe we marke & luke telle

syllē there in that blyssulle place and sayde. Lorde it is gode that we byde and dwelle here. And therfore if thou wylt make we here thre tabernacles: one to the: one to moyses: and one to hely. but we wylt nat what he sayde: neyther in that he wolde haue dwelled wythe Ihesus in blysse: before that he had suffred wyth hym the passyō of deth as he had tolde them before that he shulde do: no: in that he wolde haue seuered them thre that were al one as in gosly felyngē/ the lawē the p̄phetes and Ihesus: and therfore to conferme hym that is to say/ peter and his felawes in true byleue of Ihesu that he was goddys son and that they shulde here and folowe hym in alle thynge. Therwythe a bryght cloude over shadowed them. and out of the cloude cam a voyce fro the fader of heuen sayngē: This is my beloued son i whome me lyketh well: & therfore here ye hym: that is to say: in alle that he techethē for he is verye sothfastnesse wythout lesynge: and therwythe folowe hym i that he sheweth: for he is ryght wey wythout errynge whome ye haue herde in the lawē that is to say in Moyses and in the prophētes that is vnderstonde Hely/ and than whan the dyscyples had herd that heue sly voyce before sayd of the fader they fel downe on theyr faces for great dide: for the infirmyte of man myght nat here that hye and excellent voyce aboue kynde And than our larde Iesu benygnly lyfted them vp and bad them nat drede: and therwythe they lyftynge vp theyre iyen & lokynge about them saue no more but allonly Iesu & as they went downe the hyl he bad them tel no man that they had sene: tylle the sonne of man were rysen fro deth to lyfe. This is the p̄esse of the Gospelle in the whyche who so hath grace of gosly vnder stondynge & swetnes may se many notableytes to lowynge & dispo linge of man hym selfe: & to feruent deuocyon and louynge to god: & spesually he that hathe felyngē aboue kynde & is gyue spesyalle grace may taste & haue moch gosly for that he graunt vs parte Iesu Amē.

Of the seke man heled at the water in Ierusalem whyche was cal led Probatika p̄scina.

Somtyme there was in the Cyte of Ierusalem in maner of a ponde a standynge water closed about wyth fyue dorys In the whyche water the shepe were washed that were offred in the temple to sacryfycē. In the whiche water also after the oppnyon of some clerkes lay the tre of the holy crosse/ where it beselle as by way of myracle that ones in the yere that water was greatly styrred and moned of the aungelle of god & than what seke man myght fyſt enter into the water he was heled of his ifyrmite: wherfore many seke men dwelled contynually by that water abydynge the mouynge therof by the aungel Amonge the whyche there was one man lyenge i his bed on the pally

xxviii. yere the whiche man our lorde Jesu heled on the sabot day and bad hym bere away his bed and go as the processe of the gospel telleth more playnly In the whyche processe we may note spesyally thre thes to our edification. Fyrst that oure lorde Jesu asked the leke man whether that he wolde be made hole we maye understande that oure lorde god wylle nat gyue vs grace and godly helth but if we wolle & desyre it. wherfore the synfull men that desyre nat and wolle nat also sent to goddys wylle of theyre godlyhede of saluacion: ben damnable wythout excusacion for as saynt augustyne saythe he that made the wythout the: wylle nat iustifye the wythout the. The second notable lyte is that it behoueth vs to be ware and bely after we be deluyered and clesed of synne that we falle nat wilfully agayne thereto: lest our vnykynnesse in that partye be worthy to be punyshed more harde of our lorde: wherfore he sayde to that leke man that he heled. So thou & be wyllynge to synne nomore lest wors fal to the. for oft tymes it falleth that for godly infirmyte that is to say synne cometh bodily infirmyte and so thorughe deluyerunge and assolyng of synne oft tymes the body is heled of bodily sekenesse. The thynge thynge notable is that wycked men gladly suppose vertuous dedys of other men i the wors part and so they lele theyre mede comonly as goode men on the other syde suppose al thyng in the better part in encrease of theyr mede. Thus the Jewes fulle of enuye whan they sawe the leke man hole myraculously of our lorde Jesu and beryng away his bed vpon the sabot day at his byddynge: they asked hym who hadde hym bere his bed but they asked nat who made hym hole and so they toke that part that they thought reþowable but they left that part that was comendable. And thus comonly they dyd in alle the myracles of our lorde Jesu in the maner worldly men and fleschly turne into the worse part that gode men & godly tourne into the best part for they that be in charyte and brede godlyng ryghtwysly arrest al thyng for the best and to goddys worshyp whether it be plesance or aduerlyte knowynge that al thyng is done ryghtwysly by goddys wyl or hys ffrance. And so in alle thyng spesyal men and wymen get them mede ye so ferforth of theyre owne synne and other menys & of the deuilles workes profyte and wyne godly as saynt barnarde sheweth in dyuers places. Who so had this grace perfytely to suppose and arreste alle thyng that befalle into the better parte he shulde nowe suffre trybulacyons & temptacyons wythout great dysease: and by longe exercysse come to so great rest of soule that fulle seldome or never shulde he be dystrouled with any thyng but it shulde be veryfyed i him that the wylsman saythe what so ever befal to the ryghtwys man it shal nat make hym sor. In capitulo de chananea .xxx. Furthermore in the forsayde processe in the spesyal mynde of the aungell. we shall vnderstonde the gode aungels be as mynystres and menes bytwene god &

deuoute soules as saynt Barnarde sayth. Wherfore we o're to woz shyp them and thanke them. And for almoche as they be contynually present wyth vs. We shal eschewe to thinke or speke or do that myght offend them. For they be our kepers ordeyned of god/ and bely about vs couetynge alwey our goostly profyte. Of this mater speketh saynte Barnarde sup ps. Qui habitat ser. xl. Ibi angells suis mandauit de te. &c. Item sup cant. ser. lxxi.

CHowe that our lorde Jesu drove oute of the temple the byers/ and the sellers agaynst goddys lawe.

Cap. xxxii.

Owo tymes of the gospel makethe mynde our Lorde Jesu drove oute of the Temple the byers/ and the sellers therin/ and that wyth a scourge made of coz dys; the Whiche dyd amonge all the myracles that he wrought semeth woderfull. For what tyme that he wrought other myracles i the whiche he shewed the louerigne myght of his godhede. the pharysees and the scribnes and other of the Iesu despysed and reproved hym. But at this tyme whan they were in greate multytude gadred in the temple/ and in their great solempnyte they had nat power to wythstande hym alone. And the cause was toz the goostly of his face brennyng wythinforth for the woslyppynge of his fader specyally in that place: where he ought mooste to be woslypped he wed hym so dreedful in his face withoutforthe/ that they were wonderfullly adred & disconfited/ and had no power to withstande hym. Thys processe after the exposicion of saynte gregory: & other doctours is ful dreedful to al crysten men/ but namely to prelatys and curates: and other men of hooly churche/ and specyally we relygyous that ben sette in goddys temple for to serue hym contynually in deuoute prayere and other goostly exercycles. If we gyue vs unto couetyse/ and vanytees/ and medle vs ouer medle wyth worldy occupacions/ & chaffarynges as they dyd. We may skylfully drede the indignacion of Jesu/ and his castynge oute fro grace in this lyfe/ and after departynge of hys blysse euerlastynge. wherfore thou that wyke nat dreedc the Indignacion of Jesu loke that in no maner thou putte the wylfully/ nor medle the to thy power wyth worldy occupacion. But for thys mater is fully and plentuously tretyd in the exposicion of thys gospel in many places: therfore we passe ouer thus shortly at this tyme

CPost istud capitulum sequitur in Bonauertura: quomodo discipuli vellebant spinas &c. capitulo supra translatu e pie tertia ca. xxxiii.

COf the receyuyng of our lorde Jesu by the two sisters martha & mary/ and of the two maners of lyuynges that ben acryse/ & contemn platys in holy churche.

Cap. xxxiii.

J 1



T
he besel vpon a tyme that
our lorde went wyth hys
discyple into Betanye y^e was
clepled the castel of Martha and
mary τ came into the hous of
them/ and they that loued hym
wyth al their hertys were glad
and joyful of his comynge. and
martha the elder sister that had
the cure of the housholde/ anone
besyed hit/ and went fast about
to ordeyne for the mete couena-
ble to hym/ and hys discyple,
But his sister mary forgetynge
al bodyly mete/ and deliryng
soueraynly to be fed goodly of
our lorde Jesu. sette hit doone
on the grounde at hi- lote/ and
castynge hit/ yen hyz herte/ hit
crys vnto hym onyl wyth more ioy and lykyng than may be spoken
was fedde goodly/ and conforted in the blesyd wordys of our Lorde
Jesu cryst. for he wolde nat be ydle but as his comon maner was oc-
cupyd hym wyth spckynge of edyfycacyon and wodres of euerlastig
lyfe. Martha that was so besily occupied abouete the mynistracyon/
and the seruyce of our lorde Jesu cryst and his discyple/ luyng hyz
lyster mary so sytynge as it were in ydelnesse/ toke it heuryly and com-
playned hit to our lorde/ as he had take no regarde thereto/ and prayed
hym that he wolde byd hit lyster rysc and helpe hit to serue/ and than
was mary aferde lest she shulde haue be taken fro that swete rest/ and
gostly lykyng that she was in. And nought she sayde but helde do-
ne hit hede abydynge what our lorde wolde say. And than our lorde
answerynge for hit: sayde to martha that though she was besy τ trou-
bled abouete many thynges. neuertheles one thinge was necessary and
that was the best part that mary chale. whiche shuld never be take fro
hit. τ than was mary greatly conforted: and late more sykerly in hyz
purpos/ and martha wythoute enuy helde hit payde: τ serued for the
wyth gode wyl. In this procelle of the gospel afo: sayde and tolde soo
shortly touched after the letter we may note/ and understande many
fayre thynges goodly to our edyfycacyon/ and fyrt the great goodnes
of our lorde Jesu in this homely comynge vnto that pore houes of the
two lysters martha and mary takynge ast lythes with goode wyl/ τ
lykyng suche lympyle refectioun and bodylyc fode as they had. for as
it semeth wel by that saynge of martha that hit lyster lete hit serue as
lonchere was nat multytude of seruauntis; τ so foloweth that there

Was no great aray in dyuerse mesys or many delycate metes or drynes-
kes/and yet our lorde cam more costomably to that place than he dyd
to any other to take his bodily fode and that spccyally as I trowe for
the great loue and affectyon that he had to mary after hyz conuersacy-
on as he knewe well that she loued hym souereynly euer after as it is
sayde before. And so it semeth that our lorde Ihesu wylle loue special-
ly a vysyte often by grace and dwelle gostelye wythe that soule/ that
by true repentaunce and penaunce forlaketh theyz syne and perseue-
rautly abydeth in the loue of hym. Lorde howe gladdie and joyful we
re these two forsayde suster of the comynge at that tyme of this bles-
syd geest Iesu to theyz hous/and pryncipally mary for as it semethe
after the processe of the gospelle. This was the fyrlt tyme that he came
to that hous/and that lone after the conuersyon of Mary aforesayde/
and in so moche it was the more ioyfull to hyz for than she had that
she souereynly loued & onely desyred And therfore hyz lyster nat know-
ynge howe it stode wyth hyz wythinforth in hyz hert and seynge hyz
mancr chaunged that was wont to be occupied before in belynes of
bodely iugystracion wyth hyz and nowe as takynge no regardether
to but lytynge and intendynge onely to the bodily contemplacion of
Ihesu as it is sayde: she maruayled greatly therof: and therfore com-
pleyned to our lorde as it is sayde/nat reproyng hyz lyster after the
comon dyngion of wynnen:in token & ensaumple that he that is occu-
pyed vertuously in actyf lyfe shalle nat reprooue hym that is occupied
in contemplatyf lyfe:thoughe it seme to hym that he be ydel.

C Of the actyf lyfe and contemplatyf lyfe

Bwytc ben vnderstonde two maner of lyues of cristen men that
is to say actyf lyfe & cōtemplatyf lyfe. Of the whych there be many tre-
ties & great pccelles made of dyuers doctours & spccyally of the sayde
bonaurentur in this boke of crystes lyfe makyng a longe pccelle & alld
gyng many actyf tees of saynt barnarde: whych pccelle thoughe it
be ful gode & fructuous as to many gostely lyuers. Neuerthelesse for it
semeth impertyuent in great party to many comon parsons and sym-
ple soules: to whoes crudycion this boke in englysse is wryten as it is
sayde oft before. Therfore we passe ouer shorly takynge therof that se-
meth pfitable to our purpos at this tyme & fyrlt it is vnderstude that
the processe of the sayde Bonauenture of these two maner of lyues ac-
tyf and contemplatyf longeth specially to spyzitual persons as ben pre-
lates prechours & reliyglous/ & so he saythe at the beginyng that actyf
lyfe that is vnderstonde by martha hath two partyes & the fyrlt parte
is that maner of lyuyng wherby a manys belynes that is pryncipal-
ly i an exercysse that lōgeth to his owne gostely profyte:as i amending
of hym selfe as withdrawige fro vyses & pflyng i vertues fyrlte as

to profyte of hymselfe / & afterwarde as to his neyghbour by workes
 of rightwysnesse and pety and dedys of charyte as it shalbe sayde mo
 re playnly hereafter. The seconide part of actyfe lyfe is / whan a man
 mys occupacyon and belynnesse standeth in that exercysle that longethe
 to the profyte of other men pyncypally: though it so be also therwith
 to his owne mede the more therby: as it is by gouernynge of their me
 & techynge & helpynge to the helth of soule: as done prelates: and pre
 thours and other that haue cure of soule. and byt wene theyse partyes
 of actyfe lyfe before sayde standeth contemplatyfe lyfe. So that i thys
 order fyfth a man trauayle and gyue hym to gode exercysle in prayere
 and stody of holy scriptures and other goode werkynge in comon con
 uersacyon amendynge his lyfe: and wythdrawyn fro vyses: and pro
 fytynge in getynge of vertues. and after than secoundly restynge in co
 templacyon, that is to say in solytude atte rest in herte: forsayng all
 worldly belynnes wyth al his myght be aboute contynually to thynke
 on god and heuenly thynges only tendyng to please god. & than here
 after whan he is pfyghtly in tho two exercyses taught: and stablyd
 in very wysdome and vertues and lyghtned thorough gra. & desiryn
 ge the goostly profyte of other men than may he take sykerly vpon hi
 the cure and gouernayle of other. So after the foresayde processe fyfth
 it behoueth that in the first part of actyfe lyfe of manys soule be pour
 ged of vyses: and strengthed and conforted in vertues. After that it be
 enfourmed taught and lyghtned in contemplatyfe lyfe. and thanne in
 the thirde degré may he sekyly go cute to gouerne: & profyte of other.
 as it is sayde vpon this forsayde processe of Bonauenture so shottly
 touched. he alledgethe after many auctorites of laynt Barnarde for
 to preue all the partyes therof: that is to say: the fyfth of actyfe. the se
 conide contemplatyfe: and the thirde that is the seconide of actyf life: the
 whiche we passe ouer wyth greate processe of contemplacyon and ma
 ny auctorites of laynt barnarde. for fewe there ben: the more harme.
 is other in state of contemplatyfe lyfe. touchynge the secounde pount
 before sayde or in the state of parfyte actyf life. touchynge the iii. pount
 that come to their estate by true wey that is declared before / & thys is
 the cause that in this tyme many there be both men & women i the sta
 te of contemplatyfe as spesially ancrellys & recluses: or heremites y
 wete lytel in effecte what contemplatyfe is because of exercysle i actis as
 it is sayde. And therfore it is peryllous & full dredful to be in a state of
 perfection and haue a name of holynesse: as haue spesially these reclus
 es. But the lyuyng and goostly exercysle of theym been accordynge
 thereto. so saynt Gregory sayth that there be man: that fle the occupa
 cyon of the wold: and take them to rest: but therwith they be nat ou
 pyed wyth vertues. and therfore oft synnes it falleth that the more se
 kerly that they seas fro outwarde occupacyon: the more largely they
 gader into theym by ydelnesse the noysse of vulnere thoughtes. And so

of euery suche that spendeth their tyme in ydernes and slouth speketh the prophete Jeromie in his lamentacyons in this maner. Viderunt illam hostes et deriserunt sabbata. that is to say the wycked spirytes enemynes of mankynde saynge and takinge hede of the lyuyng of suche an ydle soule: laughynge to scorne their dedys of rest. For in that she is far from outwarde occupacyon/ and therby is trowed to serue god in holynesse. in so moche she serueth the tyrauntry of the wycked spriutes in ydernes. Also this same holy clerke saynt Gregorij in the same booke after the spekyng of these two lyues aftyr fand contemplatyf sayth that manrys soule shulde first be wyped and made cleane of the desyre of temporal ioy/ and vayne glory/ and of al dylectacyon/ or lykyng of fleschly lust and desyre. and thanne may he be lyfte vp to the sight and degré of contemplacyon. In fygure/ and token whan god gaue moyses the lawe: the comon people were forboden to come nygh the hyl. In token that they that ben of wycked wyll and desyre erthely thynghes/ shulde nat presume for to clymbe vp unto hys thin ges of contemplacyon. And farthermore declaryng howe they shall preue thei selfe able that wol go to contéplacyon lyfe sayth/ that first it behoueth that they preue them selfe by exercysle of vertues in the feeldc of worshyng: that is to say that they knowe themselfe belyly. If they do no harme to their neyghbours. And if they beze paciently haz me and wronges done to theym of other men. ¶ Also if they haue no gladnesse in herte or lykyng whan temporal goodys fall unto theyns. And ageyn warde if they be nat to heuy/ or soyry whan they be wyth drawe: & if they sele in ther mynde the loue of spyrituall thinges to my ghyt that it ouercometh & putteth out of their herte the affections and ymagynacyons of all erthely thynghes. and somme that they couete too come unto that thynge that is aboue their kynde/ they ouercome that that they ben by kynde. All this sayth saynt gregory hereto according saynt barnarde and all other doctours generally say that who so wol go to contemplatyf lyfe. it behoueth that he be fyrt preued in exercysle of actyflyfe. In fygure wherof is alegged comonly the story of the two doughters of laban. the whiche Jacob toke to his wyues that were clepyd the elder lya that was soore iycd/ but plentuous in beryng of chyldren by whome is tokened actyflyfe. the yonger was rachel fayre and louely/ but bareyne/ and by hir is tokened contemplatiif lyfe/ and though if so were that Jacob loued better Rachel than lya/ and couestyd first to haue had hir first to wyfe for his seuen yere seruyce/ neuertheles he maryed first the elder Lya. In tokyn that actyflyfe shulde be before contéplacyon as it is sayde: and this story is playnly treatyd in many places to this purpos: & therfore we passe ouer so shortly.

¶ De vita activa/ & contemplativa.

But for to speke of the maner of lyuyng in these two lyues actyf and contemplatyf in specyal: and namely one actyfe y^e stans dethe in so many degrees as of seculers and clygous and lerned and lewde it were harde and wolde aske longe proces: and also as it semeth it nedeth nat: for the general exercycle of actyfe lyfe: as it longeth first to a man hymselfe that is in fayghtynge ageynst vices/ and bely i getynge of vertues. And also after as it longeth vnto his cuyncrysten that is fulfyllyng of the mercy and almesdedys doynge of them that haue habundaunce of Tempozall goodys in euery degree is wretyn suffisently as I hope. and therfore I haue left to speke moare of thys mater at this tyme saue to make an ende accordyng to the begynnig of the mater before sayde in the gospel of these two systers Martha / & mary: by the which ben vnderstand these two lyues actyf & contemplatyf as it is sayde. First they that ben in actyf lyfe haue ensaunce in martha of that vertue that is soueraynly needfull to theym in al their dedys that is charyte as to theymselfe that they be wythoute dedly synne. For ellys Jesu woll nat dwelle in their hous. ne accepte hit sexuyce Also as to other that they deme nat: ne despyle other . the wyche parauenture done nat so many vertuous dedys as to manrys syght/ as they done. For they may nat knowe the preuy domes of our lordie jesu cryst that accepted more plesyngly and preferryd that haue contemplacion of mary that late at his fete in scylence as she had ben ydel before al the great bely seruyce of martha / and that was for the feruent loue that she had in centemplacion of hym/ and yit was the seruyce / & the belynelle of Martha ful plesyng vnto Ihesu cryst . and needfull vnto hit as actyfe lyfe is goodc, but contemplatyfe better. And so farthermore it to note. That nat wythstandyng the great commendacion of oure lordie Ihesu cryst touchyng mary and the prefarryng of hyz part. Martha grutched nat but contynued forth in hir maner lyuyng seruyng customably to Jesu and his discypples: as Iohn wytnesseth after in his gospel in token that he that is called gode: and standeth in the state of actyfe lyfe holde hym payed: and grutch nat though contemplatyfe lyfe be commended before his astate. For howe so euer it standeth of these two estatys and degrces lyuyng/ god wote al only who shall be before another in the blysse of heuen of tho persones/ and these astatys: thus moche he sayde as touchyng the parte of Martha / and the actyfe tokened by hir. Farthermore touchyng contemplatyfe lyfe / he that is in that state hath ensample in mary of thre thynges that neede soueraynly to that estate/ that ben mekenesse/ paciens/ & scylens. Fyrst mekenesse is tokened in the lowe sittynge of mary at the fete of our lordie Jesu. And but this grunde be truly sette in the herte of hym that is in this degré of contemplacion/ that is to say that he presume natte of his owne holynes but that he despise hymself truly in his owne sight as it is rehersed and tolde before in dyuers places/ what longeth to me

kenelle: sothly ellis alle hys byldyng and contemplacyon be it never so hye it wylle nat stande stedfastly: but sone at alytelle wynde of aduersyte falle to nought. The seconde vertue accordyng hereto is pacience in suffryng fals denrynges / scornges / and reproches of the woldre: that he that suffreth that fully forlaketh and despyleth the woldre as it nedeth alway to the true contemplatyf commytyng alway by pacience in herte his cause to hys aduocate Iesu wythout answer reprochynge agayne as mary dyd whan the Pharyse demed and reproched hyr. But in al these she kepte scylence that is the thyrdre vertue nedefull to the contemplatyf: and so farfor the she gaue ensaiple of scylence that we fynde nat in the gospell that she spake before the resurreccio of our lorde saue only by a short word at the reysyng of hyz brother lazare nat wythstandyng the great loue of oure lorde Iesu shewyd to hym and the great lykyng that she had i the wordes and holy doctryne of him that shulde stye hyz by reason the more boldly to specke. And wo that desyreth to knowe the frute of vertuous scylence: if he haue affectyon and wyl to trowe contemplatyf lyuyng wythout doubt he shalle be taught b[er] better exerycience: than by wrytyng or techyng of man. And neverthelesse saint barnarde and many other holy faders and doctours commendre holly vertuous scylence as it is worthy wherof and other vertuous exercysse that longe to contemplatyf lyuyng and specially to a recluse and also of medled lyfe: that is to say somtyme actyl and somtyme contemplatyf as it longethe to dyuers persones i that in woldly estate haue grace of godly loue who so wyl more playnly be ensoumed and taught in englysshc tongue let hym loke the tretyse that the worthy clerke and holy lyuer mayster walter hyltō the chanon of Thurgarton wrote in englysshc by hys grace and dyscrecyon: and he shal fynde there as I bylue a suffycyent scole and a true of al these: Whose soule rest in euclastyng peas / as I hope he is fulle hye in blysse soyned and knyt wythout departyng to his spouse by perfyte vse of the best parte that he chasle here with mary: of the whch part he graunt vs felawshyp Iesu our lorde god. Amen.

COf the rasyng of lazare and other two dede bodyes. Cap. xxxiiii.



Amonge alle other myracles that our lord Iesu criste wrought here in erthe the reysinge of Lazaris pryncipally commended and souereynly for to be glydered and that nat onely for the leuoreyne myracle it selfe: but also for many notable thinges that fell in that myracle and dyuers mysteryes the whiche laynt augustyn clergeally wryteth by longe processe vpon the same gospelle of whiche somwhat I shalle touch in partie and moreouer as the grace of Iesu wylle sende wyt perteynyng to the purpos And for al moche as the gospelle maketh the mynde of thre dede bodyes rey

led by our lord Iesu fro deth to lyfe: of the whiche the fyfth two are nat spoken of specyally in this tretyse before. Therfore it semeth couenyent as to this purpos somwhat to touche of theym in this place. As the foresayde laynt austyn doth: And fyfth we shalle vnderstonde and haue in mynde that as the dedys of our lord Iesu of his manhede ar ensaumple to vs to folowe hym: as in mekenesse/pouertye/patience/other vertues/so in his myracles done by vertue of the godhede we shal nat desyre to folowe hym to do as he dyd. but we shall worshyp hym as almyghty god/and in that partie and moreouer coueyte for to vnderstonde the gostely menyng of them: howe the myracles done than bodely and in bodyes ben nowe oft tymes done by gostelye in menys soulys. And so as laynt Augustyne sayth by thos thre bodyes whiche our lord Iesu reysed from deth to lyfe bodely ben vnderstonde thre maner of dede soules whiche thourughe his specyal grace he rayseth euer day to euerlastynge lyfe gostely: for as the gospelle maketh mynde he rayseth the daughter of the mayster of the temple that lay dede in the hous: by whome we may vnderstonde dedely synne onely in assent. Wythout the fulfyllynge therof in dede. Also he rayseth the wydowys son borne dede in the bere wythout the gates of the cyte by whome is vnderstonde dedely synne wythout forth perfourmed i dede. At the thridde body that he rayseth was Lazarus buryed and forre dayes dede by the whiche is vnderstonde dedely synne in costome for: if we take gode he de and vnderstonde that synne is deth of the soule we maye fynde that the soule is dede gostely and slayne thourughe syn in these thre maners fyfth by full assent of wylie to do that is forbyden of god onely withi

forth in the soule wythout the dede therof wythout forth as by ensaunce
 ple of lechery that is forbode: What tyme as our lord sayth in the Gos-
 pel whan a man seeth a woman lully to the ende to haue to do wyth
 hym & assenteth thereto in his wyl though he dede foloweth nat he is ac-
 counted as a lechour in his herte & so is his soule slaine gostely by that as-
 sent and dede in goddys lyght & this maner of gostely dethe is vndes-
 stonde by the fyrt dede body: that Ihesu rayled in the hous that was
 the daughter of the prynce of the synagog or the mayster of the temple
 as it is sayde before. Of whome the gospelle telleteth that he came to Ie-
 su praynge hym that he wolde come to hys hous and hele his doughter
 that lay seke therin. And our lord Iesu that of his great grace and go-
 denes was cuer redy at al tyme to helpe theyme and hele theym that
 truly aske hym: was goynge wyth hym to warde hys hous there ca-
 me worde to the forsayde prynce that hys doughter was dede & ther-
 fore they bad hym that he shulde nat make the mayster that is Iesus
 trauayle in vayne: for they croxred wel that he was of myght to hele
 the seke: but nat to reyse the dede. Neuerthelesse our lord Iesu letted
 nat for theyz mysbyleue ne for theyz scornynge to do hys grace & bad
 the fader that he shulde nat drede but fermly bylue: And whan he ca-
 me to hys hous & fonde there after the costome men wepyng & morn-
 ful mynstrelsy and other aray for the exequies: he sayde to them wepe
 nat for the mayden is nat dede but slepeth wherfore they alle scornyd
 hym for they vnderstode nat what he ment. For though he was dede
 to them neuerthelesse to hym that was of myght to reyse hym & ma-
 ke hym to lyue agayne she dyd but slepe: And than puttinge out al that
 were in the hous saufe the fader and the moder and the thre apostyles
 Peter James and Iohn. Dure lord bad the mayden rysc and anone
 she rose vp fro dethe to lyfe and after etc and so was perfytely hole.
 Thys is the processe of the gospelle after the vnderstandinge of the let-
 ter. In the whiche we may gostely vnderstonde fyriste that as our lord
 god than reyld bodily at the prayer and by the feythe of the fader
 so he reyseth oft tymes nowe gostely dede soules to lyfe of grace: & that
 thorugh the prechynge and prayer of deuout and holy men: & the feys
 the of holy church: And as our lord Iesu spared nat for mysbyleue: &
 scornynge of other for to helpe hym that aske hys grace so shulde nat
 men spare to profyte other soules and namely men of holy churche to
 preche and teche goddys worde whan it longeth to theyz offyce to rey-
 syng of dede soules to gostely lyfe though some men scorne them & re-
 proue them therfore. For as saynt augustyne saythe it fallethe alle day
 that a man that is gostely dede by ful assent i his herte to dedely synne
 by the prechynge of goddys worde is compunct in his herte therof thos
 rugh special grace as though he herde our lord byd hym aryse & so he
 is reyld wythin his soule thorough repentaunce from dethe to lyfe as
 it were i the hous or that he be borne without by the dede more ouer of

that synne. And this is the fy:ste maner of bodely synne/ and lyghtest
 for to rysle out therof throughe grace/ that is betokened the fy:st dede bo-
 dy rayled of Jerusalem in the hous as it is sayde. But neuerthelesse
 this maner of bodelye synne that is onely in assent is moste perylous
 If it longe abyde/ & specyally yf it be gostelye as pryde or enuye. For as
 gregory sayth that sotyme it is more greuous synne in goddys lyght
 pryde by delyberacio in hert:than is the dede of lechery: & yet alle daye
 the one is gretly charged:that is to say lechery:but the other seidome
 or lytel/ and therfore be many men here deceyued. But passe we here o-
 uer. Of the reysyng of the seconde dede body is wryte in the gospelle
 of saynt Luke: howe what tyme our lorde iesu came to a cyte & hyche
 was callyd Naym and his discyple wryth hym and moche people he
 mette at the gate of the cyte a dede body borne on a bere that was the
 allon son of a wydowe that cam with the coorse and many folke of the
 same Cyte wryth hyr. And than our lorde hauyng pyte of the greate
 sorowe of the wydowe/ and meued throughe his endelesse mercy/ bad
 hyr that she shulde nat wepe/ and than nyghynge and touchynge the
 bere: and ther wryth they that bare it stondynge styl he spaketo the bo-
 dy in these wordes. thou yong man I say to the arysc vp and anon he
 rose vp fro deth to life and went on his fete and began to speke and so
 he betoke hym to his moder alyue this is the procelle of the gospel afo-
 re sayde. O lorde Iesu moche is thy mercy shewed to synful man In
 the whyche as thou reysedest the dede body borne out to warde bury-
 enge wrythout prayer made to the before onely sterige by thyn endeles
 godenesse and pyte So thou reysest al day gostely them that bene dede
 in soule by great synnes perfourmed in dede As by dede of lechery glo-
 tonye and other great synnes flesshly and gostely geuyng the g:ate oft
 tymes before or thou be prayed or sought by anye desert thowzghe the
 whyche synfulle men be styred to repentaunce and forlakyng of synne
 and so by shryft and penaunce doyng and after the lawe of holy chur-
 che they ben reyled gostely to lyfe of grace:that fy:st were dede by syn
 perfourmed in dede: And if it so be that this synne be openly knownen
 to euylle ensaumple of other sclauder thanne it is nede to haue open
 penaunce ryght as hoolye churche hathe ordeyned after that our lorde
 Iesu gaue ensaumple in that open reysyng of the forsayde dede bo-
 dy that was openly borne dede in the bere wrythout for the in the sight
 of the people.

Dowe as to oure prncypalle purpos for to speke of the reysyng
 of the thyrde dede bodye that is to say Lazar four dayes dede.
 For as moche as in this procelle ben many fayre and great notable thi-
 ges. Therfore we shalle here more specyally gadre in our entent maz-
 ke vs by ymagynacyon as they were present in bodely conuersacyon
 nat allonly wrythe oure lorde Ihesu cryste and his discyple but also
 wrythe blesyd and deuout menye:that is to say Marth a and Mar-

and Lazar that was spesially beloued of oure lorde Jesu as the Sol-
pel wytnesseth. And fyft we shalle understande and haue i mynde the
processe of the next chapter before this: howe vpon a tyme our lorde jes-
su walked in the temple. that is to say in one place that was called sa-
lamons porche. In the feste of the dedycacion of the temple. The Jew-
es came about hym as rauylshyne wolues or wode dogges wythe
great yre greynyng vpon hym and laynge in these maner of wordes
Howe longe wylt thou make vs in suspence and dure in oure hertys.
What art thou: if that thou be cryste telle vs. This they sayde by false
and malicious entent to this entent: that if he had openly knowleged
than that he was cryste: that is to saye annoynted kynge than to haue
taken hym and accused hym as a traytoure to Cezar the Emperoure
of rome. But therfor our lorde Jesu knowynge theyre false ymagina-
cyon tempred wylsly his answere: and as an innocent lambe amouge
so many rauylshyne wolues soberly and meekly layde vnto theym
ageyne. I speke to you and ye byleue me nat: but the warkes that I
do in the name of my fader they here wytnes of me what I am. And
after moreouer what he sayde: I and my fader am al one. They toke
vp stones for to haue stoned hym as a Blasphemer makyng hym scl-
fe a god. And farthermore whan our lorde had concluded them i that
parte by reason and actoyntees of holy wryte that they myght nat a-
geynsay and they nat wrythstadyng his resonable and meke answere
and so godely wordes contynued and increased in theyre malycy.
But for alsmoche as the tyme of his passion was nat yet come: for to
gyue ensaumple of penaunce: and of geuyng stede to remyng wode
nesse he wrythdrew hym out of theyr handes and went wryth his dy-
scyiples beyonde Jordani into that place wher John baptyzed fyft a
xxvii. myle fro Iherusalem/ and there he dretelled a whyle wryth hys
dysciples: i in that tyme sone after as the Gospelle tellethe nowe too
our purpos Lazar the brother of Martha & mary before sayde wryd
soze seke. And anon the two systers sent worde to Ihesus: where he in
the foresayde place was beyonde Jordayne laynge to hym in this ma-
ner. Lo lorde he that thou louest that is Lazar is soze seke: they sayd
no more. for alsmoche as theym thought that that suffysed to hi that
loued and wryst what they ment. And also pauenture for they know-
ynge the malycy of the Jewes ageynshym to hys deth: and howe al-
tyl before they wold haue stoned hym: they durst nat cal hym to them
but commyng alle to hys wylle. And than Jesu sayde to theym this
ifrymyte is nat to deth: but for the praylyngs of god that goddis son
be gloryfyed theyr ry. the gospelle telleth that he sayde these wordys of
them: but it spesialle nat to whome for the systers that sent to hym
were nat at that tyme present wryth hym: but a gret way fro hym as
it is sayde. Neuerthelesse we may understande as by the processe that
he answered to them in these wordes by the messenger or elles sayd so

to his dysciples or to both as it is moste lykely. O lordē what cōforte
 was this to the systers whan they herde of the messāger these wordes
 that Ihesus sayde this luftrmyte is nat to dethe; vnderstandinge pa-
 uentur by theym that theyre brōder shulde nat dye bodely by that itir
 myte. But what dysconfort was it to theym after whan he was de-
 dē and buryed nat vnderstandinge that our lordē Ihesu went of that
 gloriouſ reſlyngē that folowed nor trowyngē than that it shulde ha-
 ue falle. Neuerthelesse that dysconforte for the tyme was after tour-
 ned into more conforte than they desyred. Fyrst in that they wolde ha-
 ue had hym preserued fro the deth and heled of hys infyrmite by oure
 lordē Iesu. Thus it falleth ofte wyth them that god louorth that be i
 trybulacion or dyſease/oure lordē god grauntech theym nat that con-
 fort that they aske & desyze/but suffreth theym as for the tyme to be in
 dyspayre of theyre desyze. But after whan hys wylle is he fulſyllethe
 theyre desyze better than they wolde fyrst & tourneth theyre discōforte
 into more ſhort than they wolde haue ymagyned or thought. Farther
 more as to the processe of the gospelle after our lordē Ihesu cryſte was
 certysyed of the ſeke Lazar & had anſwered as it is sayde: he dwellyd
 ſtelle in the forſayde place two dayes: and after he ſayde vnto hys dys-
 ciples Go we ageyn into the Jewry & they aferde of this wordē ſaide
 mayſter ryght nowe the Jewes wolde haue ſtoned the there & nowe
 Woldest thou go thyder ageyne. And than Ihesus anſwered ageyn/ be
 there nat twelue houres of the day: as who ſaythe why be ye aferde.
 Suppoſyngē that the Jewes contynue ſtelle in theyr malycē. Wote ye
 nat wel that as oft tymes as the houres chaunge on the day: ſoo often
 mannys hert and purpos baryeth and chaungeth. But the goslicy vni-
 derſtondyngē of these wordes as ſaide Auguſtyn expowmeth is this
 Our lordē vnderſtondyngē hym ſelue as the day and his twelue dysci-
 ples as twelue hoþres of the day reprehendyngē theyre myſtyle ne &
 they: vñreſonable dxeſe of his deth that was i his wyl that they wol-
 de gyue counſeyle as man to god dysciples to the mayſter: the ſeruau-
 tes the lordē: and the feble & the ſeke to hym that was ſouereyne leche
 Wherfore in maner blamynge them our lordē ſayde to them i this ma-
 ner ſentence. At there nat twelue houres in the day who ſo walketh
 in the day he offendeth nat nor arreth nat folowe ye me if that ye wyl
 nat arre. and wylle ye gyue counſeyle to me ſyth it is nedefulle to you
 to take counſayle of. And therfore ſyth it is ſo that I am the day and
 ye the houres folowe ye me & that if ye wyl nat offendē ne arre. And
 after this our lordē Iesu knoþyngē in ſpÿryt that lazat was dede he
 ſayde to theym lazat our frende ſlepeth. But I wylle go for to a wake
 hym: and reyſe hym fro ſlepē. And than the dysciples vnderſtondyng
 flesſhly tho wordes of kyndely ſlepē and ſaide Sy: if he ſlepē it is a to-
 ken that he ſhalbe hole and ſauke of hys ſykenelle: for comonly by the
 way of kyndely ſlepē of ſekemen is a token of helthe folowynge.

But Iesu ment of his deth. And so here we may se the great home lynelle of our lorde wyth his discypples that as in maner of boudyng spake wyth theym here: but after declarynge to theym openly that he spake first mystely. sayde Lazarus is dede: & am glad for you that ther by your byleue may be encreased / and strengthed/ knowynge that I was nat here in tyme of his deth: and so rather byleuyng that I am goddis son. Farthermore leuyng many wordes of the gospel / & takynge that semeth moost notable to our edysfacion, after whan our lorde with his discypples turned ageyne towarde Bethany / and the two systers had worde of his comyng / martha anone went ageynst hym / but mary late styll at home tyl after she was clepyd forthe by the bydynge of Iesu. and so it semeth by these wordes: speccially after the letter tellyng howe these two lyster Martha and Mary dyuerly had them as anenst Iesu that Iohii the euangelyst meuchthe goostly here: as in other places the dyuers condycions that longe to theym ben in these two estatys. that is to say of actyfe lyfe & contemplatyfe lyfe. for it is doute but that mary loued Iesu as moche as hir lyster Martha or more / and was as glad of his comyng / and as sooy was for hir bro thers deth: and as faturely desyred his lyfe: & hy thanne wente she nat anone wyth hir lyster oute ageynst iesu. but in fygure / and for ensaumple that they that ben in the state of contemplatyfe lyfe: shall nat take vpon theym bodily exercysie of the dedys of mercy as for to go oute to veslyte the seke / or theym that ben in prysyon / or to fedde the hungry / or clothe the nakyd / and so forthe of other. or ellis for to preche / or tech / or to mynster sacramentys of holy churche: but it so be that they ben clepyd oute therto by byddynge and the auctorite of hooly churche in Iesus name goostly as mary was bodily lyttinge at home and mar tha goynge oute. What tyme she mette wyth ihesus: she fell doyne at his fete / and sayde lorde if ye had ben here my brother had nat be dede Neuerthelesse and nowe I wote wel: that what so euer thou askest of god: god wil gyue it the. She durst nat say vterly that she desyred inwardly: saynge as thus. Nowe rayse my brother from deth to lyfe / for she wyl nat whether it were expedient that hir brother shulde be reysed or whether it were Iesus wyl. And therfore he sette his wordes discretly in this maner menyng. Lorde I wote well thou mayst reysle hym / and therfore if thou wylt it shal be done. but whether thou wylt or nat / I comytte it to thy domē & nat to my presumpcion. than sayde iesu to hir that hir brother shulde reysle from deth to lyfe so in general wordys that myght be taken in two maners for to proue hir by leue of the fynal resurrection nat spesfyng whether he woldre reysle hym at that tyme or none. And therfore Martha takynge that parte that was she sekynge of after the bileyue sayde she wylt wel that he shuld reysle in general resurrection at the last day of dome. And furthermore at the askynge of our lorde whether she byleued that he sayde of hym

selfe that he was resurrectyon and lyfe of euerlastynge lyfe of al them that bylued sothfaſtly in hym/ she anſweryd fynally thus. I bylue that thou art cryst goddys ſon that art come into this worldc for manys ſalutacyon. And thanne at the byddyng of Iesus ſhe wente home and clepyd mary hit lyſter in ſeylens. that is to ſay in ſofte ſpekin ge to hit. Our mayſter is come and clepeth the to hym. and anone ſhe aroſe and went to hym. Loo howe expreſly here alſo is tokenyd goſt ly what longeth to the contemplatysc lyfe/ That is for to ſay fyſt in reſt and peas/ ſeylens and ſofte ſpeeche/ and nat loude cryinge or greate noyſe as the worldc vſeth. And farthermore what tyme our lord cle peth hym oute by obedycens to cure / and to gouernayle of other/ as in the offyce of prelacy. that thanne by enſaumple of mary anone he ryle by applyinge of hys wyl to goddys wyl: loue he neuer ſo moche reſte or haue he neuer ſo moche in ſwete contemplacyon/ that is vnderſtāde what tyme he is clepyd ſo vþterly that if he withſtāde it he ſhuld ſyn ne deedly by inobedyence. Farthermore we may ſe by the peſſe of the gospel the ſpecyal loue and homelyneſſe that our lord Ieius had ſoueraynly vnto mary in that he abode ſtill there as martha wactte fyſt wþth hym/ and volde nat do as the reſlyngē of Lazar into the tyme that mary was come/ and than when ſhe was come a falle dolyne at Ieius ſete: a wþth ſore wepyngē terys had ſayde as ſhe dyd before yf he had be there hit brother had nat be dede/ our lord Ieius ſeyng hit wepe that he loued ſo ſpecyally: and alſo the Iues wepyngē that there were come at that tyme to conforſt mary he wepte alſo: and that for thre cauſes. fyſt for the loue that he had vnto mary ſpecyally/ and to hit lyſter and to lazar. Alſo to ſhewe the greuoulyngē of ſynne in cu ſtome ſ of the godly deth therthorough that is tokened in lazar four e dayes dede and berayed. And the thyrde for the myſbylue of the that there were the whiche bylued that he myght haue kepe hym fro deth but nat that he myght than reſle to lyfe ageyne. who ſo vol thanne inwardly take hede and beholde howe our lord Ieius weperhe. the lyſters wepyngē the Iues wepyngē ye and as reaſon telleth the diſciples wepyngē. ſkylfully he may be ſtyzed to compassion and wepyngē at the leſt inwardly in herte inwardly namely for ſynne in cuſtome that is ſo harde to ouercome/ and to ryle oute of/ as our lord Ieius ſhewed in godly understandyngē by the greate diſſyculc: that he made as i wepyngē and in maner of troublynge hymſelfe: and that two tynes wrothe and grutcheynge i ſpiryte before that he reſyd lazar/ by whom is underſtānde ſynne in cuſtome as it is ofte ſayde/ gryuynge enſaumple as ſaynt austyn ſayth/ that thou that art ouerlayd wþth the heuy ſto ne of deedly ſynne be wrothe and grutche in ſpiryte and trouble thyſelf in thiſ maner demyngē thyſelf guilty/ a thynke howe oft thou haſt ſynned worthy euerlastynge deth. a of hiſ endles mercy haſt ſparyd the and ſuffered the, howe often thou haſt herde the gospel forbedyngē

Nota bene.

Lacrima.

augustinus.

synne and thou hast taken no regarde: but art contynually contrarie
 and fals to thy fyrt baptyme: and than so thynkyng wyth compunction
 for thy synne: and as in maner askynge in thy hert what shall
 I do/whether shalle I go/in what maner shalle I escape this greate
 synne: & dredful perylle of euerlastynge peyne: whan thou sayst thus
 in thy hert than cryst grutcheth in the for seyth grutcheth: for if seyth
 be in vs: than cryste is in vs: & so in this maner of grutchynge is hope
 of vprysynge. For after this wepyng and trouble as the proces of the
 gospelle telleth our lord Iesu asked wherethey had put lazare nat for
 vnknowynge but in spekyng in maner of man: and in token gosly
 of straungencesse of his grace to them that ben overlayde wythe dedely
 synne for the tyme. Neuerthelesse he hath alway compasyon on the si-
 full: and his mercy is redy to all that wylle truly aske it. For after he
 had asked wherethey had put hym. And they sayde agayne: lord come
 me and se. Than he wept: and the Jewes that were there sayde: Loo
 how he loued hym: and so he sheweth the affection that he hath to the
 synful as he saythe in the gospel I cam nat to cal the ryghtwyse men:
 but the synners to penaunce: But nowe go we to the graue of Lazar
 folowyng our lord Iesu wyth al that menye/that is to say the two
 systers martha and mary: and the apostels & many other Jewes that
 were there that tyme to conforte the systers: and as our lord wolde to
 vere wytnesse of that solempne and worthy myracle and so we may
 se by devout ymagynacyon: howe that our lord Iesu goethe before
 byt wene the two systers talkige homely wyth theym & they to hym:
 agayne: and shewynge the gret disconforte and sorowe that they had
 of theyr broders deth: and spesyal for alnoch as they durst nat byd
 hym come to helpe theym and kepe hym fro deth for dredc of the maly-
 ce of the cursed Jewes the whyche as they knewe: had colpyred into
 his deth: & how they were hyghly conforted than of his blesyd presence
 But neuerthelesse therwyth they had greate dredc of hym bycause of
 the Jewes: and than holwe our lord benygnly conforted them agayn
 and bad them nat dredc of hym: for al shuldbefor the best and at the fa-
 ders wyl: and so talkyng togeder they cam to the graue: that was co-
 uered wyth a great stone aboue. Than bad our lord Iesu that they
 shulde take away the stone/ and they dredyng the horrybylyte & the
 stynke of the Carton that it shulde offend hym sayde Lord nowe he
 stynketh for he is four dayes dede: shewynge therby that they had no
 hope of hyslyuyng agayne: but our lord agcynwarde confortynge
 theyr byleue and makynge the stone to be taken away: and afterwar-
 de lyftynge vp hyslyen to heuen sayde. Fader I thanke the that thou
 herdest me/ and sothlye I wote welle that thou herest me euer: but I
 say this for the peple that here standeth that they blyue that thou hast
 sent me. And whan he hadde sayde thus he cryed wythe a hye voyce
 lazare come out of thy graue. O lord Iesu what nede was the to crye

sothely as saynt austyn sayth to shewe in gosly understadynge how
 harde it is to hym for to lyue of soule/that is ouerlayde with the ston
 of deedly synne in custome. Howe many be there saith saynt austyn i
 this people the whiche ben ouerlayde wyth his heuy burden & of wic
 kyd custome. Parauenture some here me that ben overcome wyth le
 chery or gloteny that the apostyl forbedeth them wher he sayth thus
 wol ye nat be dronken wyth wyne in the whiche is lechery & they say
 ageyne we may nat & so forth of other great myldedys & wyckednesse
 that god forbeth and holy churche. Whanne it is sayde unto them do
 none of these leest ye peryshe. they answeire & say we may nat leue ou
 re custome. O Jesu reyse these folke as thou raysydest Lazar for thou
 art sothely as the resurrectyon or vprysyng and lyfe. Howe heuyly
 this ston of wycked custome ouerlayth men of che maner degree nat
 only lerned and leit de seculers/but also religiouse nyne by m al astatys
 who so wrol speke ageynst their wycked custome/ he shal knolle sothe
 ly by experyens/and that there is no remedy but only Jesu cryst. O
 lorde shesu crye to al these men wyth an hyc voynce that is to say shew
 thy myght and reyse them to lyfe of grace. puttyng a way that heuy
 ston of wycked custome:as thou reyseydest lazat for after thy crye/ I
 at thy byddyng he rose vp and wente ou of his graue but yit boun
 de handys and fete tyl he was losed and vnbounde by the discipiles at
 thy byddyng. Thys is a greate wonder/ as saynt augustyne saythe
 to many men howe he myght go ou of the graue wyth his fete boun
 de. but it is moche more wonder howe he rose fro deeth to lyfe/ yit was
 foure dayes dede and beryed. And wyth that body of synkyng cas
 tlon. but what tokeneth al this saith saynt austyn. Sothely this it tes
 keneth whan thou dost a greate synne by contempt thou art gosly de
 de. And if thou contynuest customably therin than art thou dede and
 beryed. and thou forthynkest withinforth and shryuest the and know
 legest thy synne withoutforth. For thanne ryself and goost ou of thy
 graue. for it is nat ellis for to say go forth ou. But shewe and make
 knowlege outwarde that is preuy wythinforth and this know yng
 & shryng of synne maketh only god crynge with a gret voynce that
 is to say wyth his greate grace clepyng. But yit though he that was
 dede be reyed & gone ou of his graue: nuerthelesse he dyceth boud
 that is to say gilty int o the tyme that he be losed and vnbounde by god
 dys mynsters to whom only he gaue that power/ sayng thus unto
 them. All that ye vnbounde in erthe: shalbe vnbounde in heien. Al this
 sayth saynt Augustyne i sentence. In the whiche we may see openly
 a suffycent auctorite ageynst them that repreoue confessyon ordeyned
 by holy churche and also the assaylyng of curatys/ sayng falsly that
 it is ynough genera ly too euery man for to shryue hym only in hys
 herte unto god. And that prestys and curatys of holy churche haue no
 more to assayle of synnes than another man/ but that god alonely al

soyleth and none other in his name. But nowe leuyng these fals oppy-
nyons and goyng to the ende of our foreshyd proces: what tyme that
Lazar was reysed to lyfe by our lord Iesu cryst as it is sayde: & after
vnbounde by his dyscyples: he and his systers wþt great ioy lowlyc
thanked Iesu cryst of that souerayn benefyce and led hym wþt them
home to theyz hous: makyng moche myrthe And the Jewes whiche
there were wondryng hycly of that great myracle some tourned i by
lue to our lord Iesu cryst: and some went and tolde the Pharysees
what our lord Iesu cryste had done. and so was it publyshed and os-
penly knownen: in so moche that a great multytude of Ierusalem and
of the cuntry therabout cam to se lazat that was raysed: and than wes-
re the pryncys of the Jewes and pharysees all 2founded and thought
and cast for to sle lazat bycause thowgh he hym many were conuertyd
to Iesu. Nowe for to make a conclusyon of alle the proces before sayd
of the thre dede bodyes reysed by our lord Iesu saynt Augustyne say-
the in thys sentence. Aile these foreshyd thynges we haue herde bre-
theren to the entent that they that lyue godly kepe them in lyfe of gra-
ce. and they that ben dede rysen up in this maner. Fyrst he that hath syn-
ned dedely by assent in hert: and is nat perfourmyng therot in dede: a
mende hym of that thought by repentaunce. and so rysen he up whiche
was dede wþthin the hous of his conleyence. Also he that hath pþours-
med in dede that he conceyued dedely in thought be he nat in despayze
and thoughe he rose nat wþthynforth rysen he wþthoutforth: soo that
he be nat buryed & ouerlayde wþt the heuy stone of wycked custome
But farthermore perauenture I speke to hym whiche is ouerlaid wi-
th the harde stone of hys wycked maners and encombrd wþt the
heuynesse of custome and so is as four dayes dede and stynketh yet dis-
payre he nat. For thoughe he be depe dede and buryed cryst Iesu is hye
of myght and can breke al erthely by: the in cryng thorough his gret
grace and makyng hym to lyue fyrst by hym selfe wþthinforthe and
after takyng hym to his dyscyples for to be vnbounde and so fully re-
store hym to godly lyfe so that there shalle be left no stynke of synne i
his soule godly: nomore than in lazat reysed bodely: that he graunt to
alle them that haue nede Iesu cryst. Amen.

Conclusio.
Augustin⁹

Proverbiꝝ
xxi.

Notabile.

Chōwe the iewes counseyled and conspyred agaynst iesu into hys
deth.

Ca. xxxv.



After the reysynge of Lazar before sayde whan the ty-
me nyghed: in the whiche our lord Iesu was dispo-
sed to worke oure redemption thorugh he shedyng of
hys preccyous blode: the deuyll fader of enuye armed

Kiſſ

hys knyghtis mynysters and whettyd thei hertys ageynst our lord
 Iesu cryst fynally vnto his deth: and spccyally by occasyon of his go
 dc and vertuous werkynge. But louereynly for the reysinge of Lazar
 enuy kyndled in their hertys moze/ and moze: In soo moche that they
 myght no lenger bere their woodnesse wythout execucion thereof a
 geynst hym. wherfore the prynces and the pharysees gadred a counsel
 a geynst hym. In the whiche counseyle Cayphas bishop of that yere
 all thoughte he ment wydckedly / neuerthelesse he prophesyd sothely/
 that Ihesu cryst shulde dye for manny saluacion. And soo haue we
 here open ensaumple that wicked men and reproued of almyghty god
 haue somtyme the gyft of pphecye / and soo by comon assent tho false
 prynces and pharysees in that counseyle vterlye ordeyned to sée that
 innocent lambe ihesu/ and too that ende leste all the people shulde byz
 leue and trouwe in hym: And the Romayns as settyng theyz lawe at
 nougat: shulde come and destroy both their temple and their peple. O
 folys and foli coulasye: haue ye nat wryten of the wylde man that the
 re is no wyldeome ne counseyle a geynst our lord god. & therfore it shal
 falle in contrary maner to your wycked entent as it is no wylde parfou-
 med in dede. For there as ye slewe ihesu leest the Romayns shulde de-
 stroy your place and your people: after it bcfelle a geynwarde. That
 for ye slewe ihesu, youre place / and people was destroyed by the Ro-
 mayns as the story tellethe of the destruyton of Jerusalem by Titus
 and Vaspasianus: in the same maner it falleth ofte tymes in worldys
 wyldeome that is contrary to the wyldeome of god: For ofte tymes our
 lord god turneth into the bess that the wylde demeth as wylde / & spe-
 cyally there as enuy is grounded of that entent of worldys wyldeome
 as it is shewyd openly by ensaumple in Joseph whome hys bretherne
 by enuy of worldys wyldeome solde into Egypt as to his vndoynge for
 they wylde nat worship hym after his swauen. But after it tournd i
 to contrary effecte by goddis grace: for that shewyng of hym was oc-
 casyon and cause of his hye auaunsyng / and hit lowe submyssion to
 hym and worshypynge. And so it befalleth alday men may se pved
 by experiance in the wordys chaunged. But nowe leuyng this mat
 and tournyng te our purpos of the forsayde fals and enuyous coun-
 seylyng: our lord ihesu cuertlyng wyldeome of the fader of heuene
 vnto whome may no thyuge be hyd: knowyng thys malycious con-
 spyzyng of the iewes a geynst hym. For as moch as his tyme was nat
 fully come: In the whiche he dysposid to suffre deth for ths saluacion
 of mankynde: and also too gyue ensaumple as it is sayde in the nexte
 chapter to fle malycie that it increase nat by dwellyng he wythdrew
 hym for the tyme fro the cursed Iewes and went ito a countre besyde
 deserte into a cyte that was cleped Efracin wherre he dwellyd w^r hys
 discyple a lytel whyle/ that is to say a senyght. For as some clerkys
 say/that he reysed lazaz the fryday before the passion sonday whanne

thys same gospell is red in holy churche and the saterday seuenyghte
after he was come unto Bethany as the processe after declareth.

Chowe our lorde Jesu Criste cain agayne unto Bethany the sater-
day before palmonday; of the souper made there to hym of the
thynges done therat.

Ca. xxxvi.

Our lorde Jesu souerayne doctour and mayster of al vertues nat
onely by worde techynge: but also by ensaumple geuyng. ry-
ght as in the processe before sayde to our edyfycacyon and conforte he
vsed the vertue of prudence in fleyng from his ennemyes and theriby
also shewed that we shalle wylly wythdra we vs fro the wodenelle
of theym the whyche pursue vs maliciously: that is to say the place &
the tyme asketh: so nowe he vsed the vertue of godly strength in this
tournyng ageyne to his ennemyes whan the due tyme was come in
the whyche he wolde by his fre wylle offre hym to the passion & stron-
gely & myghtely fuffre the malyce of his pursuers unto the uttermoste
& that was the harde deth: thus also he vsed temporaunce another tyme
what tyme he fled wordes worshyp whanne that the people wol-
de haue made hym their kyng: and ageyn warde he vsed right wyl-
nesse whan he wolde be worshyped as a kinge. as it foloweth hercafter
what tyme the people cam ageynst hym with braunches of trees &
other maner of greate reverence dyringe too hym in the cyte of Ierusa-
lem. And ferthermore soueraynly he vsedde his ryghtwysnesse after
whan he entryd in to the temple and shaply reproched the countysse of
preestys of the lawe and pharisees and with a scourge drove oute the
byers and sellers of goddys temple. And thus vsed the lorde of vertu-
es these fourre pryncipall vertues: that is to saye prudence and tempo-
raunce strengthe and ryghtwysnesse for oure doctryne & informacion
Wherfore as he shall nat be supposed or demyd as baryant or incons-
taunce: nomore shall none other that vseth these forsayde vertues af-
ter discrecion as dyuers cases asken. But leuyng this mater whan
our lorde Jesus as it is sayde for to offre hym unto the passion in tyme
ordeyned of hym before the worlde: cam ageyne to be hanye that is to
say the sabot next before palmonday: the whyche place is nygh Ieru-
salem as about two myle: there they made hym a souper hys true bes-
loued frendes that were fulle glad of his agayne comynge: and that in
the hous of Symonde leprose that had that name: For that he was
sone tyme before lepros: but nat at that tyme: for he was heled of Je-
su our lorde before: and there at that souper were these homelye gestes
wyth Jesu Criste, that is to say Lazar Martha and mary: hys laster
And as John noteth spesially martha serued: and Lazar satte at the
borde wyth other that sat also wyth our lorde. But mary fulle of bre-
nyng loue to Jesu Criste and taught wythinfoorth of the holy gooste

B

P

Prudentia.

Fortitudo.

Nota.

take a full precious oyntment and shed it vpon his hede/ and also enoyn
tynge his fete/ of the whiche precyous oyntment the swete sauour fylz
lyd all the hous. Nowe late vs here abyde a whyle / and take hede in
wardly of the forsayde noble poyntys / and first howe our lord Ihes
sus wolde haue this souper specially in that hous of the forsayde Sy
monde that was a pharysee as it is sayde before/ & in whose hous that
selfe mary enoynted hym wyth precyous oyntment. And wythinwar
de sorowe and bitter terys of contraycyon. But nowe more perfightly
wyth vnspekable ioy and full swete terys of deuocyon. And that kne
we oure lord before. and for that one skyll he chasse the place at that ty
me specially for maryes sake as we may resonably suppose. For no
doute that she loued specyally that place. in the whiche she fonde first
that greate grace of forgyuenesse of hit greate synnes as it is sayde be
fore. and so it was more lykyng to hit there to do that excellent deede
of deuocion/ she wynghe hit faruent loue to Iesu. Also he wolde haue
that souper in Symondys hous knowynge his charyte / and true af
fectyon contynuced to hym and to his discyples. Nat wythstandynge
the trendly reprehensioun before bycause of mary and also for the more
open wytnes of the true rcsylinge of lazar that etc and dranke as other
dyd in that hous of the pharysee openly & in presence of many Jewes
that came at that tyme thereto nat only hymselfe iesus. But also
lazar as Iohn spccially telleth. And so we may se at that soupere / &
in that hous these foure persones doyng to our lord Iesu true seru
ce in dyuers maners/ that is to say. The mayster of the hous by chari
table hospytalyte Lazar by open wytnesse of his true godhede. Mar
tha by besy mynstryng as longeth to true actys life/ and mary by ser
uent loue and deuoute worshypynge as longeth to hye contemplati
lyfe. But on that other syde we may see in contrarye maner other gy
uyng occasion of offens to our lord iesu by enuye/ fals couetyse/ and
wrongfull menynge as enuyous Judas that for to colour his fals co
uetyse grutchynge/ as oflesyng of so moche money spended in that
precyous oyntment pretendyd specyally the releyng of pore me ther
by/ and sayde that it myght better haue be solde for thre hundred pens
and gyue to theyn that nede. and other also moued by his wordys.
But otherwyle and in gode entent as it semeth/ for the pore men grut
ched and were greatly styrred ageynst mary as for so greate a losse of
that precyous oyntment. But she kypynge scliens/ our lord answeerd
for hit as he dyd two tymes before. Nowe reprehendynge them / and
declarynge that gode dede euer to be had in mynde / as in enoyntyng
before of his body into the beryng that foloweth after. O lord iesu
howe sorowfull and disconfortynge was this worde/ that so openly
declarethe thy deit to mary specyally / and to all other true frendys y^e
there were / but souerayngly to thy blesyd moder: For as we may se
thely bylue that worde perced hy^r hert more shaprly than any sacerd

And so than was alle the myrthe of that feste tourned into sorrow: and namely for asmoche as they knew ryght wel that the Jewes had verly conspyred into hys deth. But neuerthelesse that fals traytour Iudas contynued in his enuybus in thygnacyon: and herof he toke occasyon to betray hym and selle hym as he dyd the wednesday next aft for xxx. pens: wherof we shalle speke herafter. Here may we farthermore note specyally to our purpos that they at of Judas parte that reprehende almesdede or offrynges: and other deuocyonis of the peple done to holy churche: holdyng suche gystes of deuocyon but foly and saynge that it were more nedfull and better to be gyuen to pore men. Iudas thou that pretendest wyth thy mouthe the releuyng of pore men there as lothly in thentent of thy hert: that is groundid in enuy ayenst men of holy churche it parteyneth nat to the of pore men. But rather thyn owne false couetyse in excusacyon of thy neyghbour that hast no deuocyon and nought wylt gyue of thyn owne gode. For experiance openly techeth that comonly al suche Judas felawes ben also couecto^r or more than any other: and that shalle he finde lothly in dede who so hath to do wyth them in one maner or other: we rede in the gospelle of our lorde Jesu i dyuers places: and specyally nowe hereaft against his pallyon that he reprehended sharcely the scribes and the pharisees often tynes and namely of couetyse: but we fynde nat therfor that euer he bad the people wythdraue theyr dyemes or theyr offringes or other gystes of deuocyon done to them: but agaynwarde bad theym alway do theyr dutye after the lawe and commended theyr fre deuocyon in offrynges as it is openly shewed in the gospelle of marke & of luke whan our lorde Jesu behelde how ryche men put theyre offringes or gystes to the temple into the arche that was called tresory or a cofre hauyng an hole aboue in maner of stockes that be nowe vled in churches: the whiche arche was called Gazaphilacium: and amonge them he sawe a pore wydowe offryng tylwo mynutes the fourthe parte of a sycke and that was the substancialle of hys lyuelode: and than our lorde nat reprehendyng one nor other: but rather commendifyng soucreynly commended the pore wydowe for hys great deuocyon: & sayde that hys lytel gyst in goddis lyght pastel al the gret gystes of the rich men. Here may we se if we take gode dede to al circumstaunces that by this onely processe and sentence of our lorde Jesu cryst iudas and his felawes ben suffyciently reprooued and confounded in theyr fals opynyon & doctrine before sayde agaynst holy churche. But nowe leuyng thys processe tourne we agayne to Bethany ymagenyng howe our blessed lorde Jesu cryst after the forslayd souper had in the hous of Symode went wyth Lazar and hys systers to theyr hous: the whiche was his hostery: & namely those felwe dayes folowyng unto his pallyon: for there he yete dayly and slept nyghtly wythe hys holy dysciples and also his blesyd modir wyth hys sisters. For they worshypped hys soule

raynly as worthy was. but spesially maudaleyne that wolde never depart from hit. Than amouge tho his true frendys / our lord sayde that they shulde nat be to moche abashed or dystroubled w^t that vncouth dede to come. tolde theym that he wolde on the morowe go opē ly into Jerusalem: and than were they al souereynly aferde / & prayed hym hertly and his moder also namely : that he wolde nat put hym selfe so vterly into his ennemyes handes , and soothly farthermore in to the deth that was cospyred wythoute fayle ageynst hym of the Ies. but our goode lord conforted them ageynst hym : & bad nat dredde & sayde it is the faders wyll that I take this Journey: and he shal kepe vs and so ordene for vs at thys tyme that ye shall see me amouge all myne ennemyes in the grettest worshyp that euer ye sawe me / & they shall haue no power nowe ageynst me. But after that I haue done al that I wol: to morowe at euyn we shal come hyder ageyne saue/ and sounde. And than thorough these wordes they were al wel conforted: but nevertheles alwey dredyng.

Chiche Jesus came to Jerusalem vpon palmesonday. Cap. xxxviii.



Whan they were brought: & the discyiples had layde ther clothes vpon the our lord mekely set hym first a lytel whyle on the asse / & after on the sole rydinge in that syngle aray toke his wey forth into Jerusalem
O lord what light was this to se the kynge of kynges & lord of al the woldre ryde in such aray namely into that solemnne cyte of Jerusalem
 But soothly this thou dydest as all thyn other dedys to our enforma-

The sonday after erly vp-
 On the morowe our lord
 Jesu cryst dysposed hym as he
 had sayde to go into Jerusalem
 In a newe maner / and an vncou-
 the other wyl than euer he dyd
 before but to fulfull the prophe-
 sye of zacharye the prophete say-
 de to that purpos: and whanne
 he with that lytel but blesyd com-
 pany came to a place in myddis
 the wey that was clyped Beth-
 sage / he sent two of hys disci-
 ples to Jerusalē / and bad them
 bryng to hym an asse / and hys
 sole that were tyed there in the
 comonwey and ordyned to ser-
 ue poore men at their neede that
 had no bestis of ther owne. and

cyon and ensauemple. For we may se and vnderstonde that in this maner of worldys worshyp hauyng in stede of golden harnays and curyous sadles and brydels sympyle clothes and hempen halters whan the people herde of his cominge bycause of that gret myracle that was publyshed before of the raylynge of Lazar the went agaynste hym and receyued hym as a kyng wþ hymnes and songes and a greate toy strewyng in his way they clothes and braunches of trees. But wþ this toy our lorde incued soþ we and wepyng for whan he came nere the cyte he wept there vpon seynge before the dystruccyon ther of that cam after and sorowed for theyr goostely blyndenesse. For we shal vnderstonde that as holy vertyte maketh mynde oure lorde wept notablyc thre tymes. One tyme in the deth of Lazar the wretchednes of mankynde wherby he is neded for the syyl syne another tyme he wept for the goostely blyndenesse and vncunyng of man as noþe at thys tyme of them that dwelle in that Cyte of Jerusalem that wolden nat knowe the tyme of their gracyous vysitacion þ therfore after was to come to that cyte vter dystruccyon. The thyrde tyme he wept for the great irespas and malycie of man: and that was in tyme of his passyon hangyng on the crosse. For he saþe that his passyon was suffryng for the redempcion of alle men: but neverthelesse it toke none effect of profytein al. For nat in reproyng and harde hertys and obstynate to do penaunce that wyl nat forþynke and amende them of theyr synnes. And of this wepyng speketh the apostole poule whan he sayþe that Jesus in tyme of hys passyon wþ a great crye and wepyng teþrys was herde of the fader for his reverence and of these thre wepyng tymes holy vertyte speketh. Also holy churche maketh mynde that he wept the fourthe tyme and that was whan he was a yonge chylde þ that wepyng was to hyde fro the deuylls the mystery of his Incarnation. Beholde we noþe our lorde Jesu so wepinge and that nat seynyngly but effectually þ largely wþ a sorowful hert þ specyally for theyre danacion wþout ende wþ the dystruccyon temporal of them and of theyr cyte and as we may soþfastly trouwe his dere moder and al that company seynge hym wepyng so myght nat centeyne theym fro wepyng at that tyme: a nombre shulde we se losse of soules thus oure lorde Jesu rydynge on the asse: and hauyng in stede of þryncys erles and Barons hys pore and sympyle dyscyples about hym wþ the his moder and other devout wþmen folowyng entred into that soleynne cyte and also the people doyng hym great worshyp as it is sayde before of the whyche comyng alle the cyte was greatly styrred: And so went he fyrtiþ into the temple and casted out therof the byers and the sellers agaynst goddyns lawe: as it is sayde here before in the .xxii. chapter. And there was this blesyd lorde stondyng openly in the temple prechynge and answeyng to prynces and pharisees al that day tylle it drewe towarde the even. And sh he and his dyscyples stondyng all

Primum.
Secundum.

Tertium.

Quartum:

the day fastynge after the great worshyp before done. There was nat one that wolde onys byd hym drynke. Wherfore at euyn he went wy the his discyple to hys homely hostery Bethany goyng so symple through the cyte: wyth that lytel compary: that cam on the other morowe wyth so great worshyp: a there may we consyder that it is lytel to force of worldy worshyp that is so sone done and so lyghty passed away. But what toy truwē we that his moder and maudelyne and other true frendys had whan they saw hym so worshypped of the people and namely at nyght whan he was come wythe his dyscyples in prosperyte to Bethany. Soothly he allonly knoweth our lordē Ihesu that euer blesyd be wythout ende. Amen.

Cwhat our lordē Iesu dyd from palmesday unto the next sarterday after ensuyngē.

Ca. xxxviii.

Our lordē Iesu cryste ful of charyte and welle of al charyte wyllyng to shewe bothe in worde and in dede his soucreyne charyte as welle to his ennemyes as to hys frendes and desyryng that no man shulde be loste but al sauſe: whan it drewe to the enda of his dede lyfhe here and the tyme of his passyon was nere at hande he traawayled besely in prechynge and techynge openly to the people and specyal ly in these thre dayes: that is to say fyſt on the sonday as it was now last treated and after on the monday ensuyngē & the tuesday togeder in the whyche dayes he cam erly on the morynge into the Temple & there contynued in prechynge and techynge to the people & dysputyng wyth the ſcribes and pharyſees and anſwerynge to theyr dyscreuable queſtions & many subtylle temptynges & ſo he was occupied fro the morowe to the cuentyde & than went wyth his dyscypyle to rest at hys homely hostery wyth lazat and his ſyſters in bethany as it is ſayde before. But for almoche as it were longe processe to treat in ſpecyal thole maters that were bytweſe our lordē Iesu cryſte and the iewys and lettryng fro the purpos that we be noſte in of the paſſyon of iſtu. Therfore paſſyng ouer al the parable and enſaumples by the whiche our lordē reprehended the Jewes and other proces of that tyme in ſpecial we may in general conſyder and note on the one ſyde howe the priſons and the pharyſees ſeyng the fauour of the people unto Ihesu and therfore dredyng to perfourme theyr malice againſt theyr lawe or ellys agaynſte the trybute payed to the emperour of rome wherby they myght accufe hym as worthy to deth. But our lordē to whome al the priuete of mannyſ herit is open knowyng the iubylite and malice of theyme: anſwerted wyſely to al theyr queſtions and ſo couerly in trouthe ſet hys wordes that they were ſufficienly anſwerted and yet myght nat they haue theyr entent in any partye but at the laſt they we re ſo confounded that they durſt aſke no mo queſtions of hym. And

than after whan our lorde ihesus reprehendyd the prude the ypaerice the couetyse and other wycked condicions of them and specially of y^e scrybys and pharysees saynge to them in these wordys. Wo vnto you scrybys and pharysees that loue worldy worshippis i many maners and so forth of other wyces. Nethertheles he bad therwyth the people that they shulde kepe and fulkyll al ther techynges: but that they shulde nat folowthe their werkys and euyl lyuyng. At the last rehersyng the wyckednesse of the iewes agaynst god in generall by name of the cyte of iherusalem for almoche as he was so oft belyfor to gader them togeder as an henne doth hyz chekyns into the wey of their saluacion and they wolde nat and therfore tellynge theym before their destruction folowynge temporal and euerlastynge: he lefte theym / and wyth drewe hym oute of the temple / and wyth his discypples / and also other many of the iewes that bylued on hym: he wente into the mounte of olyuete wher he taught theym more ouer by ensaumple howe they shulde dyspose theym and make theym redy into ther last ende / and finally tolde them of the day of dohne: in the whiche gode men that shulde haue euerlastynge lyfe. And wycked men on the lefft hande shal haue euerlastynge sorow and endies deth. Thus made our lorde ihesus an ende of his open prechynge to the iewes on tuesday to warde euyn / and after in preuyte sayde to his discypples. Wote ye well that after these two dayes paske shalbe made / and manny son shalbe betrayed. A sorowful wordis this was to ali his true discypples / but the fals Judas full gladde / and thynkyng anoyse by falsygacyon of Sathanas that was entryd into his herte: howe he myght by occayoun of his deth ful fill hys fals couetyse / and hercupon he slepte nat. But anone on the more we that was wednesday whanne the pryncys of prestys wyth the eldermen and scrybes were gadred in Cayfas hous the bysshop to ke counseyle howe they myght by sleyght take Ihesu and sicc hym / but nat in the feest day for drede of the people. Judas esplyng / & knos wyng thys counseyl went vnto theym and proferyd to take hym to them at their will / so that they wolde mede hym / & do grue hym why / & they were glad of his pfer / & graunted / & ordeyned to pay hym xxx / great pens: of the whiche every peny was worth ten comon pens / as nowe our grote is worth four comon pens / And so falsohede and couetyse malyce / and trecherye were accorded into the deth of Innocents. And than had that fals traytour his couetous desyre of the pruce of that foresyde oyntment that he grutched for as lost: that is to say thre hundred pens / and fro that tyme he sought oportune howe he myght betraye Ihesu wythoute the presence of the people. And for thys betrayinge of our lorde vpon the wydnyday is that day resonably ordeyned moost of penaunce doyng / and abstynence in the weke after fryday. This was the processe of that cursed part Judas: and the Iesu on that wednesday: but on that other part what dyd Iesus / & his

L 1

Traditio do
mini. Feria
quarta.

Quare Iesu
natur feria
quarta.

blessyd company that day we fynde nat wryten expresse in the gospel for soth it is that he went nat into Ierusalē ne appered openly to the Jewes that day: what trowe we than that he dyd al that day: me thi ke it resonably to be trowed that he was thān for the moste part occypyed in prayer for the parfourmyng of the redempcion of mankynde that he cam for: and nat only for his frendes that trowed in hym & loued hym: but also for hys cruell ennemyes fulfyllyng the perfectyon of charyte that he had taught before to his discypples in prayer for theyr ennemyes: and alle theym that shall pursue theym: and therewythe knowyng and seyng in spypyte the forelayde malycye of Judas the traytour & the Jewes in that day vterly were cast agaynst hym & into his deth: And so skylfully men may suppose that in that prayer to the fader spesially he layde the psalme Deus Iandem: that dauid sayde i pphecye of hym: and of Judas: and theyre other eunemyes longe before: but than moste properly it was sayde of hym selfe nat desyryng by the wordes of that psalme vengeaunce on his ennemyes as it semeth after the sentence of the letter: but confermyng his wylle ryghtwysly to the wyl of the fader: & pphecyng of the ryghtwysle pulysshynge and vengeaunce: deseruyng of theym that so maliciously conspyred agaynst hym and after obstynately contynued in theyr synne and for al moche as that was the last day that he thought to dwelle i that maner of conuersacyon wythe that goode and beloued menye: Lazar and hys systers: he occupied hym that day the more spesiallye wythe theym in goslye conforte of theym by his edifcature: and holy wordes as he was wont alway to do but nowe at more layler to strength and conforte theym agaynst the great sorowe that was to come after by cause of his passyon and souereynly as we may trowe in homelye comonyng wyth his blesyd moder to hit spesyalle confort & also wy the maudaleyne spesially that euer was thyng to dynke of his swete goslye wordes. Of the whyche he gyue vs taste and sauour Ihesu cryste blesyd wythout ende. Amen.

Con the worthy souper whiche our lord Iesu made the nyght befo re his passyon and of the noble cyrcumstances that befelle therwythe. Capitulum.

xxxix.



Han whan tyme cam in the whyche our lord Iesu had dysposed of his endelesse mercy for to suffre deth for mankynde: and shed his precyous blode for oure redempcion. It lyked hym fyrst to make a souper wythe his welbeloued discypples: as for a mynde euer lastyng of his great loue to them and to al mankynde & to fulfylle the sygure of the olde lawe: and to begyn the trouth of the newe lawe. and also to pfourme mysteryes that were to come of his precious passiō

Thys soupe was soueraynly worthy & wonderfull & grete & wonderfull
 thiges were therat. wherfore if we here take gode entente withinward
 de deuocyon thereto and to the thynges that oure lorde Jesu dyd there
 at. That curteysse lorde woll nat suffer vs to go fastynge therastro: but
 he shall fede vs of his grace as we trustly hoope wyth moche goostly
 conforte therof. we shall understande that fourre thynges specially be
 fell at thys souper: of the whiche in warde medytacyon shal be reason
 stye oure loue unto our lorde jesu cryst: and kyndel the goostly syre of
 our deuocyon. The first is that hooly souper and the maner thercof in
 fulfyllyng of the law. The secounde is the washyng of the feete of
 our lorde jesu cryst. The thirde is the ordynance and the consideracion
 of that precious sacrament of his blesyd body. And the fourth is that
 noble and fructuous sermon that he made unto his discyiples. Of the
 whiche fourre we speke and se by proces in order as the first that is bothe
 ly souper. we shal haue in mynde that peter and John at the bidding
 of our lorde jesu yede into the cyte of ierusalem to a frende of theirs y^e
 dwellyd in that partyes of the cyte: whiche was clepyd Mount syon
 wherc there was a large hous on lond strewed and able to make thys
 souper in. And so aftere our lorde jesu cryst with that other discyiples
 entred into the cyte and came unto the foresayde place: or hous on the
 thursday towarde even. Nowe take here goode hede & beholde wyth
 all thy mynde that thou redest or herest these all that folowe. that ben
 spoken or done. For they be full lykyng or styringe to greate deuocyon.
 For in this processe is the mooste strength and goostly fruyte of all
 the medytacyons that ben of the blesyd lyfe of oure lorde Jesu cryst
 principally for the passyng tokens and shewynges in dede of hys los
 ue unto mankynde. wherfore here we shall nat abydge as we haue in
 other dyuers places. but rather length it in processe. Nowe thanne be
 holde our lorde Jesu cryst after he was come unto the foresayde place
 holde that he stande in some parte beneath spekyng wyth his discyiples
 of edificacyon and bydyng till it was made redy for them in the for
 sayde hous aloft. And whanne all thynges were redy Saynt John
 that was moost homely and famylter wyth our lorde Jesu cryst and
 that besily went too and fro for to see that all that nevyd were ordedy
 ned and done. came unto hym and sayde. Sir ye may go to souper
 whan ye woll for all thynges ben redy. And thanne anone our lorde
 Jesu cryst wyth the twelue apostels went vp but Johs alweye next
 hym and by his syde wythoute departyng. For there was non that
 so truly and famylterly drewe unto hym & followed hym as he dyd.
 For whanne that he was takyn he followed hym whanne other fled
 and was present at his crucifyng and at his dethe / and after he lefte
 hym nat till al was done and he was beryed: and so at thys souper
 he late next hym though he was yonger than other. what tyme that
 our lorde jesu wyth the twelue apostels came vp unto the borde wher

nota quatu
or meditada.Prima medi
tatio de cena.Nota de Ios
hanne euans
gelista.

Nota de tas
bula in cena.

Agnus pas-
thalis.

Agnus pas-
thalis.

Augustinus
In omelia dir-
it Ihesus pe-
tro.

upon they shulde etc: first standinge therabout they devoutly saide graces. And after he had blesyd they late downe al abouthe the boorde but Ioh̄n next ieu & that vpon the groude as the maner was of olde men before. But we shal vnderstande that that boorde was square as men suppose made of dyuers boordys and so Joyned togeder. And men say that haue sene it at rome in the church of latranensis It cōteyneth in euery part of the foure square the space of two arynys lengthe: and somwhat more. so that in euery syde of he square boorde the dysciples late as men suppose though it were strect / and oure lorde ihesu crist in some angle so that they all myght reche vnto the myddis and eke of one dishe. And therfore they vnderstode hym nat what tyme he saide He that wyth me putteth his hande in the dyshe he shall betraye me. Thus we may ymagyn and suppose of the maner of ther syttinge at the boorde. Also we may vnderstande in the etynge of the paske lambe that in that tyme they stode about the borde vpright holdige staues in their handes after the byddyng of moyses la're that to our lorde ieu came to fullsyl. So that though they stode in that tyme. neuerthelesse they late also in other tyme as the gospell telleth in many places / and ellis myght nat Ioh̄n haue layde his hede and restyd hym in manere lyngre vpon the brest of ihesu. what tyme the paske lambe was brouḡht to the boorde rostyd after the la're our lorde ieu that was sotheſt fast lambe of god wythoute wemine of synne/ and that was in mydys of them as he that serueth and mynyſtreteth / toke the lambe in hys blesyd handis/ and culde it and deptyd it/ and gaue it the dysciples bid dyngre theym to eate it gladly. and confortynge them wyth louely cheſte. And though it so was that they yete as he theym bad. neuerthelesſe confort myght they none haue for almoche as they dzed alwey leſt theſe shulde fall oute ageynſt their lorde in that nouelte/ and so as they yete he tolde them the ſorowful dede moxe openly and ſaide. I haue deſt red to eate wyth you this paske lambe before I ſuffer dethe. For lothely one of you ſhall betray me. Thys ſpeche wente too thet hertys as a Sharpe ſwerde. Wherfore they ceaſyd of etynge & loked eche on other. and ſayde to hym. Lorde whethir I be he. Here if we take gode hede we owe to haue in warde compassion both of our lorde ihesu/ and alſo of theym. for it is no doubtē they were in full greate ſorowe. But the traytour Judas left nat the etynge for theſe wordis of betraynge ſhulde nat ſerue as parteynyng to hym. Than Ioh̄n at the inſtaunce of Peter asked of our lorde ihesu and ſayde. Lorde. who is he that ſhall betray the: and our lorde ihesu priuyl tolde hym: as to hym that he loued moſt ſpecyally/ and ſpecyfyed to hym who was that traytour And Ioh̄n therof greatly aſtonyed and wondred wyth greate ſorow to the herte nouȝt wolde tell peter. but turned hym to ihesu and ſoftly layde downe his hede vpon his blesyd brest. And as ſaint Augſtyn ſayth our lorde ihesu wolde nat tell peter who was the Traytour.

For and he had wylt it he wold haue al to toerne hym wyth his teeth. And as saynt austyn sayth by Peter be fygured / & understande they whyche been in actif lyfe / & by Iohu they ben that ben in contemplasyf. wherfore we haue dockryne and fygure and that he that is cōtemplatif: medleth hym nat wyth forsyn worldly dedys. and also he that secheth nat vengeaunce wythoutforh of the offences done to god: but is soray wythinforth in his herte and tournethe hym only unto god by deuoute prayere / & the more sadly turnyng hym and drawynge hym to god / & cōmytteth all thynges too hys displosyon/ and ordenaunce. Though it so be that he that is contemplatife somtyme goth oute by commaundement of god and profyte of manrys soule: as whanne he is clepyd thereto. Also in that that Iohu wold nat telle Peter that he bad hym aske of the traytour. we may vnderstande that the contens platife shal nat reuele the secrete of his lord, and it is wretyn of saynte Fraunces that preciue reuelacyōs he relued nat wyl houtforthe. but what tyme that nedē made hym for helth of manrys soule/ or the styryng of god by reuelacyon meynd hym thereto.

Cwe forth in our processe beholde we the greate benygnyte of oure lord ihesu cryst that so honly suffred his darlyng Iohu for to enclyne and rest vpon his blesyd hrest. Lorde how tenderly and truly they loued togeder. this was a swete rest vnto Iohu and a prouytable to all crysten soules. in the whyche as clerkys say he dranke of that well of euerlastynge wylodome the preciouse drynke of his holy gospel with the whiche after he conforted al holy churche / and gaue it as tryacle agynst the venyn of dyuers herytikes. Beholde farthermore other discypples ful soray of the foxesayde worde of the betraynge of our lord ihesu nat etynge/ but lokynge echeon other as they that wylt nat what counseyle or confort they myght haue in this cas / and thus moche at this tyme suffyseth touchyng that first artyle of that bodily souperc and of the etynge of paske Lambe in fulfyllyng of the lawe/ and endyng of the fygure that our lord ihesu dyd it for. And clerkys saye we fynde nat that our lord eke fleshe in all his lyfe, but only at this tyme in etynge of that lambe: more for mystery than for bodily foode. Touchyng the seconde poynt that is the wasshyng of the discypples fete. we shal vnderstande that after the foxesayde processe our lord ie sus rose vp fro the souperc/ and also his discypples anone wyth hym vntwyng he whiche he wolde do farthermore/ or whether he wolde go and than went he downe wyth them into the nether hous vnder the foxeslaide lost as they say that haue sene that place/ and there he bad al the discypples sytdowne / & made water to be brought to hym/ and thanne he dyd cast of his ouerclothes that were parauenture comberous / & let tinge to that he thought to do: & girt hym wyth a lynen cloth and put water hymselfe into the basyn that was of stonye as men say / and bare it & set it before Peters fete/ and knelyng downe for to wasshe the

Nota de seto
Francisco

N

B

P

Sed⁹ peduz
ablucio. B.

L. iii

But Peter greatly abashed and astonyed of that dede as no wonder was. first forsoke to haue that seruyce of his lord as innocent to hym but after he herde his thretenyng that ells he shulde haue noo part wyth hym in blysse: turned his wyll into better and meekly suffered hi do his wyll. Nowe if we gyue here gode entent to the dedys of our lord ieu and al that folowe in this: sothly we may wyth great wonder be styrred spetyally to the loue and dredde of hym. For what was that to se the kyng of blysse and that hys lord of mageste knele dovrne / & folwe hym vnto the fete of a pore fylscher and soforth too all other that there late/ and so wyth the blesyd hande wasshe ther foule fete & after tenderly wyped/ and moreouer deuoutly kyssed them. Sothly he that was souereyne mayster of mekenesse shewd vs in this dede/ and alio taught vs a partyghte lesson therof. and yit more ouer in that he dyd that same folwe seruyce to his traytour; comendyd souereynly his palseyng mekenesse. But wo to that harde herte/ ye harder than the adamanant or any thyng hardest that melteth nat. or softethe natte wyth the hete wyth so greate fyre of charyte and profounde mekenesse / and that dredeth nat that lord of mageste in that dede/ but ageynwardys frowardly thyngeth and procureth dethe and destruction of hym that euer was so Innocent and true louynge. Wherfore it is bothe wonder full and dredfull the great benygnyte and mekenesse of our lord ihesu cryst/ and the greate obstatnacy and malyce of that Traytour Iudas ageynwarde whan this wasshyng was done in mystery/ as it is sayde. he wente ageyne vnto the foresayde place of the soper/ and whan he was sette wyth theym/ he tolde theym the cause of the folwaide dede and that was that they shulde folowe hym in mekenesse che to other as he gaue theym ensaumple that was their lord/ and mayster. And that they shulde nat wasshe only others fete/ but also forgyue trespass done to other. and wyll and do gode to other as it is vnderstande by his wordes that folowe after whanne he sayde to theym. If ye know these that I haue done to you/ ye shall be blesyd if ye fulfyll theym in dede. Here also after the fyfth messe that was the paske lambe: as it is sayde before/ whanne they were wasshed/ and made cleene / he serued theym wyth the secounde mees of his precyous body that was deynite of al deyntees/ as men vse in bodily fedynge and feestys first to be serued wyth boystous and hounely metys/ and after wyth more delycat & more deynitous. Wherof foloweth hereafter touchyng the thrid artycle as anenst the thirde artycle of that hyest sacrament of ihesu precyous body. Lyft we here vp our hertis souercynly/ and bethynke we inwardly wondryng of that moost worthy dyligency/ and vnspeakable charyte thorough the whiche he toke hymselfe to vs/ and lefte too vs in mete and goostly foode makyng and ordeynynge that precious sacrament in this maner: whanne he had wasshed his disciples fete. was gone vp ageyne wyth theym there he before late at the soper as

Nota humi-
litatem dñe

Tertius arti-
culus. 2.

it is sayde before as for an ende of the sacryfices of the olde lawe & be-
gynnyng of the newe testamēt makyng hym selfe our sacryfice he to
ke b̄ede in his holy handys & lyft vp his iyen to his fad almyghty god
& blesyd the b̄ede & sayde the wordes of the consecracyon therouer: by
virtue of the whyche wordes the b̄ede was tourned into his body: &
than he gaue it to his discyiples & sayde: take & eate for sothly this is my
body that shalbe take & gyuen for you. And after in the same maner ta-
kyng the chalyce wyth wyne sayde: take & drynke alle hercōf: for this
is my blode: that shalbe shed out for you and many other in redempcy-
on of synnes; and after he gaue theym power of that consecracyō and
to al prestys in theym: and sayde thus: do ye as oft as ye take it in com-
memoracyon and mynde of me. Take nowe gode hede here thou Cry-
sten man: but specyally thou prest hōwe deuoutly/ hōwe diligently/
and truly/ thy lorde Jesu cryste made this precyous sacrament and af-
ter with his blesyd handys mynystred it and commyned that blesid
and hys beloued menys/ and on the other syde take goode hede wythe
what deuout wonder fyſt they ſaue hym make that wonderfull and
excellent sacrament: and after wyth what drede and reuerence they to-
ke it & receyued it of hym. sothly at this tyme they left al theyr kynde
ly reason of man: and onely rested in true byleue to al that he layd and
dyd byleue wythout any doubt that he was god and myght nat erre.
And so must thou do that wylt fele and haue the vertue and the gos-
ly swetnes of thys blesyd sacrament. Thys is that swete and preci-
ous memoria that souereynly maketh mannys soule worthy ye and
pleasyng vnto god: as oft as it is duely receiued cyther by deuout me-
dytacyon of hys passyon: or elles: and that moste specyally in sacra-
ment al tyng therof. wherfore by thys excellent gyft of loue shulde kindle
mannys soule/ and enflame it alle holy vnto the gyuer therof whyche
is our lorde Jesu cryste. For no thyng is that he myght gyue and les-
ue to vs more dere/more worthy/more swete/or more profytable than
hym selfe. For wythout any doubt he that we receyue in the sacramēt
of the auter is he that ſelfe goddys ſon Jesu cryste that toke flesh and
blode: and was borne of the vyrgyn Mary: and that ſuffered dethe on
the croſſe for vs and roſe the thyrde day fro dethe to lyfe: and after lyf-
ed vp into heuen: and lyttethe at the faders ryght syde: and ſhall come
at the day of dome and deime alle mankynde. In whoos power and
myght is both lyfe and deth: that made both heuen and hell and that
onely may ſave vs or dampne vs euer wythout ende. And ſoo he that
ſelfe god and man is conteinid in that lytel oofte that thou ſeest in four
me of b̄ede: and euer day is offred vp to the fader of heuen for our go-
ſtely helthe and euerlastyng ſaluator: This is the true byleue that
holy churche hath taught vs of thys blesyd sacrament. But yet more

ouer latvs lyt alytel lenger at this worthy lordes bordre Jesu and toke we hede inwardly to our gostely fode and conforte more spesyalye of that precyous and deynitous mete that is there set before vs: that is the blesyd body of our lordre Jesu cryste this holy sacrament aforesayde and so by inwarde consyderatyon tast we the swetenes of this heuenly fode: hauyng fyrst in mynde the gracyous and resonable makyng and ordynance of this blesyd sacrament: and after the greate worthynes and myraculous wokyng therof in those sowles to confort and strengthynge of our feyth. And as anenst the fyrst poynt: we shal vnderstonde that almyghty goddyns son the seconde parson i Tri nyte: wyllyng of hys souereyne charyte and endeles godenes to make vs partyners of hys godhede he toke our kynde and becam man to make men as goddes. And farthermore that he toke of our kide that was fleshe and blode al he gaue to vs for our helthe and our saluacyō for he offred vnto hys fader of heuen upon the auter of the crosse hys blesyd body for our reconclyng: and there he shed hys precyous blode in to the pycce for to bye vs out of our wretched thraldom & captiuite and to wasshe vs and make vs cleane of alle synne. And for almoche as he wolde that the mynde of that hye and great benefice shuld dwel wyth vs euerlastyngly he gaue to al true crystyn people his body vnto mete & his blode to dynke: vnder the lykenesse of b̄de & wyne in maner as it is sayde before in the fyrst makinge of this blesyd sacrament But nowe here beholde we inwardly and take we hede what wondryng it was to the apostles wondryng than to se our lordre Ihesus very man as they were syttinge wyth them bodily bid therewythe holdyng in his handes that selfe body: in that that seemed as to theyz bodily syght nouȝt elles but b̄de: but he affirmyng this soothly sayd This is my body that shalbe gyuen for you: & also of that in the chalyce that seemed very wyne: he sayde. This is my blode that shalbe shed for remyssyon of your synnes. And so that selfe body that they se wyth theyz bodily lyen before theym was soothly vnder the fourme of b̄de: and that same selfe blode that was al hole in hys blesyd body was there in the chalyce in fourme of wyne: But than was nat that b̄de as it seemed: and as it was before the wordes of consecracyon nor wyne as it seemed i selfe maner: but onely the lykenes or the fourme of b̄de and wyne conteynynge crystes very fleshe and blode as it is sayde But what manrys wyt or reason myght comprehendre at thys tyme Soothly none: And therfore the apostyls at that tyme left al theyz bodily reason and wyt and so rested onely in true byleue to theyz lordys wordes as it is sayde before: saue iudas that was reprooued for his fall hede and myslyleue: and therfore he receyued that blesyd sacrament into hys dampnacyon. And soo do alle thosc that be nowe of his part the whyche fallly byleue and say that the holy sacrament of the Auter is in his owne kynde b̄de or wyne as it was before the consecracyon

bycause that it semeth so to alle they; bodily felyng: as in syght fast & touchyng: the whyche ben more reprovable as in that part than Iudas: for they se nat Jesu bodily belyde that sacrament as he dyd and therfore it is lyghter to them for to byleue and more to theyre dampna cyon: if they byleue nat as god and holy churche hathe taught namely syth that true techyng of thys blesyd sacrament hath be holde stedfast ly so many hundred yeres: and of so many holy men as martyrs confessours and other crysten men: the whyche unto theyr last dayes stode wrythout dout in this feyng and dyed therin: the whiche is thys infewre wordes: that the sacrament of the auer duely made by the vertu of crystes wordes: is very goddyns body in fourme of brede and wyne seme as to al bodily wyttes of man brede and wyne in his kynde as it was before: Neuerthelesse it is nat so in sothnes but onely goddes fles she and blode in substance so that accidents of brede and wyne wonderfully and myraculously agaynst manrys reason and the comon ordre of kynde ben there in that holy sacrament wryth theyr kyndely subiect: and very crystes body that suffred deth vpon the crosse is there in that sacrament bodily vnder the fourme and lykenesse of wyne substancialy and holly wrythout any feyng or dyscrecyte: and nat onely in sygure as the fals heretykes say. These termes I touche here so spacyallye bycause of the cursed and lewde Lollardys: the whyche medle them agaynst the feyng falsly. And moreouer this before sayde feyng of holy churche touchyng thys excellent sacrament taught by holy doctours and worthy clerkes: is conserniyd by many maner of myracles as we rede in many bookes and every day here preched and taught but here laugheth the Lollarde and scorneth holy Churche in allegeaunce of such myracles holdynge them but mad tales and feyned illusions And bycause that he tasteth nat the swetnesse of this sacrament nor feleth the moste holy and precyous worykyng therof in hym selfe: therfore he loueth nat that any other doth, but here in confusyon of al fals Lollardes and in conforte of al true louers and worshypers of thys holy sacrament: and spacyallye to the louyng and honour of the hye auctour and maker therof our lord Jesu I shalle say moreouer som what in spacyalle that I knowe sothely of the gracydus worykyng i sensyble felyng of this blesyd sacrament: the whyche maruaylously worykyng and felyng aboue the comon kynde of man shewethe and preueth souereynly the blesyd bodily presence of Jesu i that sacrament There is no person that I knowe lyuyng. And perauenture there be many that I knowe nat in the selfe degre or hygher: the whyche persone oft tymes whan it pleaseleth our lord Jesu to touche hym of his grace in treatyng of that blesyd sacrament wrythe the inwarde syght of his soule and devout medytacyon of his precyous passyon sodeynly feleth also shed into the same body a ley and lykyng that passeth wrythout comparysō the highest lykyng that any creature may haue or fe

le as by way of kynde in this lyfe: thoruȝhe the whiche ioy & lykyng
 al the membris of the body enflamed wyth so dylectable & ioyful hez-
 te that he thynketh sensyblly alle the body as it were meltynge for ioy
 as wax doth agaynst the fyre: so farforth that the body myght nat be-
 re that excellently lykyng but it shulde vterly fayle: were nat the graci-
 ous kepyng and susteynyng of the toucher our lord Jesu aboue kyn-
 de. O lord Jesu in what delectable paradyse is he for the tyme whi-
 che thus feleth that blesyd bodily presence of the in that precyous Sa-
 crament: thoruȝhe the whiche he feleth hym selfe sensyblly wyth the vn-
 spekable ioy as he were ioyned body to body. I trowe that there may
 no man telle it or speke it: and I am sure that there may no man fully
 and sothfastly knowe it: but he the whiche in experiance felethe it for
 wythout any dout this is spesyally that hydde Mannan: that is to say
 aungels mete that no man knoweth but he only that feleth it. Haynt
 John wytnesseth in his Apocaypse: and he that sothfastly felethe it,
 may welle say wyth Davyd the prophete souereynly reioysyng bo-
 dy and soule hert & fleshe in god alyue. O lord Jesu howe moche is
 the multitude of thy swertnes that thou haste hyd to them that i trewe
 loue drede the. Thus haue I vnderstonde of the sayde gracyous won-
 derful and myraculous worynge of our lord Jesu cryste shewynge
 sensibylly his blesyd and delectable bodily presence in that moste excellēt
 and holy sacrament of the auter in maner as the forsayde person that
 felt it myght telle it so in party: and also I coude shortly and imperfite-
 ly wryte it: the whiche myraculo⁹ worynge to my vnderstanding ha-
 wyng consyderacyon to alle circumstaunce therof passeth many gret
 myracles that we rede shewyd in this holy sacrament. In al moche as
 the wytte of that bodily felyng passeth in certeyne the wyt of felyng
 and lyght & hath the lesse of straunge lykenesse & more of the lyfe sothfast-
 nes. For what tyme that our lord Jesu appered in this blesyd sacra-
 ment to strengthyng of bylue: or to conforte of his chosen darlynges
 outher in lykenesse of a lytell chylde: as he dyd to laynte edwarde kyn-
 ge and confessour: or elles in quantyte of fleshe all bloody as it is wres-
 tyn in the lyfe of seynt gregory and other places: Soth it is that body
 ly lykenesse senel in that quantyte: accorde nat wyth the very bodily
 quantyte and shap of our lord that henge vpon the crosse and that is
 sothly in that sacrament from the bodily sight. But he that feleth that
 gracyous gyft beforesayde: hath ne straunge bodily lyghte of any ly-
 kenesse other than sacrament in trewe bylue. But in his soule lightned
 throuȝ spesyal grace he leeth inwardly wyth souerayn Ioye that bles-
 sed body of Ihesu cryste ryght as he henge on the cros wythout any de-
 cence and therwith in the body. Also he feleth sensyblly the bodily pre-
 sence of oure lord Ihesu in manere as it is sayde before with so greate
 Ioye and lykyng that there canne no tonge tell it fully nor herte vns-
 derstande it but only he that feethe it. And as it semeth that Joyfull

Quā magna
 multitudo
 dulcedinis.

felynge in the body is lyke to that that holy churche syngethe of the aps
postels and discypples at the feste of penthecoste whanne the holy goost
was sent to theym sodenly in the lykenesse of fyre withoute forthe and
vnspekeable Joy in the bodes withinforth. that is that their bodies
fylled with the holy goost Joy d soueraynly in god. And so may he
that hath that forsayd gracious gyfte. Sothely say in that tyme with
Dauyd in specyal maner and hyc gracyous felynge. My herte and
my fleshe rejoyced theym soueraynly in the presence of god alwe Ihesus.
That blessed be he euer and soueraynly for thys highe feest of gracie
to man. But nowe seale we here a whyle of this dilectable goostely
shewyng and treyng of this moste deynenteous and precyous mete. &
take we hede ferthermore vnto the noble lesson that our lord Ihesus
taughte his discypples therwith after that worthy souper y^e is the. iii.
artycle besyldade with purpos. yet if oure lord sente grace for to tou-
che more of his precyous sacrament and that at the laste ende of thys
boke as in conclusyon of alle the blesyd lyfe here bodely of oure lord
Iesu accordyng so wyth the gracyous and resonable ordynaunce of
holy churche of the worthy and solempne feest of this blesyd sacrament
as in parfyte conclusyon of all the feestys of our lord ieu cryst whose
name blesyd be wythoute ende. amen;

Farthermore touchyng the forthe artyle. Take hede thou cryslen
soule that hast any lght wythyn the fyre of loue howe this souerayne
scole mayster ieu cryst made to his discypples a noble sermon full of go-
ostly sweetnesse and brenyng colys of loue and charyte. For whanne
he had gyuen that blesyd sacrament to his discypples. and amonge o-
ther of his charyte to his enemys that wycked Judas. he layde unto
hym. that theu purposed to do/ do it anone. As who sayth I knowe
whereaboute thou arte/ and therfore delyuer the bytyme/ understand-
dynge his betraynge; but there was noone of his other discypples that
wynto what ende ieu sayde tho wordys/ & anone this cursed tray-
tour went forth to the pryncys of prestys to whome he had tolde hym
the wednesday before as it is sayde/ and asked of theym company too
take hym. And in the mene tyme our lord ieu made this forsayde
longe and worthy sermon to his discypples. Of the whiche profytale
sentence first comendynge pees to his discypples. we may understande
all the affect comprehendyd shorly that enfourmed them specyally/ &
betaught vnto theym wyth peas thre pryncipal vertues/ that is for to
say/ seythe: kope/ and charyte. Fyrst he betaught theym charyte ofte-
tynes. And belyng whan he sayde I gyue a newe maundement/ and
that is that ye loue vngeder. and also in this one thyng soueraynly al
men shall knowe that ye be my discypples if ye haue loue eche one vnto
other. And also after howe that they shulde well & truly kepe this ch-
aryte by wythynge in the loue of hym/ he sayde to theym thus If ye lou-
ue me: kepe my hestes; and also after who so loueth me he shalle kepe

Impleta
gaudent
viscera

Quartus
articulus,

Quod facit
facitius, B

Caritas mā
datū nouum
do vobis.

my Worde and than shal my fader loue hym: & we shall come to hym
and dwelle wyth hym/and in other dyuers places spesyally he comen-
ded to theym charyte and peas a pryncypalle bequest in his testament
at thys tym the processe of the gospelle tell. th. in feyth also he enfour-
med them and stabled theym more perfytelye in byleue of his godhede
sayne to them in these wordes/be nat your herte troubled and dred-
nat: for as ye byleue in god ryght so must ye byleue in me And after he
taught them i this byleue that the fader and he ben one god: and thou
ghe he be les than the fader after the manhede: neuerthelesse he is even
wythe the fader after the godhede. and therfore he reprehendyd Phys-
lyp that had hym shewe theym the fader and he sayde that who that
sceth hym sceth the fader: and after in conclusyon of his feythe he sayd
to his dyscyples: do nat ye byleue that I am in the fader and the fader
in me: or elles for those workes that ye se in me byleue, In hope also
he conforted theym in many maners: and fyretoouchyng the effect of
prayer: saynge to theyme in these wordes/ if ye dwelle in me and in my
wordes dwelle or abyde stedefastlye in you: what so euer ye wyl aske
it shalle be gryuen vnto you. Also he conforted theyre hope agaynst try-
bulacions: and hate of the wrold: saynge thus/ if that the wrold ha-
te you: Wete welle that it hated me fyrt before you: and so forth as the
text telleth confortyng theyre hope in pacience of persecucion by en-
saunce of hym selfe: that was theyr lord. In the fourth maner he con-
forted them to hope wythout dyspayre bycause of the Wythdrawyng
fro theym his bodily presence tellynge theym before that they shulde
hauie great sorowe for the absence of hym thourgh hys hard deth but
after warde that sorowe shulde be tourned into endeles ioy by hys glo-
ryous resurrectyon and assencyon the fader: and descendinge of the ho-
ly gospe to theym: the whiche shulde souereynly confortte theym in all
dysease and theche theym alle sothfastnesse and than he concluded i the-
se wordes. Alle these forsayde wordes I haue spoken to you to then-
tent that ye haue peas in me for in the wrold ye shalle haue sorowe &
anguylshe: but trust ye welle by ferme and sadde hope: for I haue ouer-
come the wrold: as who saythe and so shalle ye. After this our lord
Iesu tourned his spech to the fader lyftynge vp his iyen to heuen and
comendyng fyrt hym selfe after the manhede and after prayng tend-
ly for hys dyscyples and farthermore prayng nat onely for theym but
also for alle theym that shulde byleue on hym after thourgh ther wro-
de and vnto thende that at the last al myght be oned togeder in true lo-
ue and charyte: as the fader in the son: and the son in the fader loo they
alle in one god fader and son and holy gospe. O lorde Iesu cryst howe
wonderfully perced these forsayde wordes the hertes of his dyscyples
for soothly they loued the so feruently that they myght nat haue sustey-
ned them selfe had nat ben the spesyal preseruyngc of thy hyghe grace
and who so hathe grace inwardly to bethynke/ and dyligently to dys-

cusse all the processe of this blesyd and worthy Sermon:skylfully he shall be styred into the brennyng loue of Ihesu / and lykyngly rest in the swenesse of his blesyd doctryne, and on that other syde who so taketh hede to his discypples howe they stande sorowfully hangynge downe their hedyng & wepyng & heuyly lighyng. Reasonably he may be styred to great compassion & specially for Iohn that was famlyer moost wyth ihesu / and that toke hede specially before other to all that Ihesus spake: as he was chosyn by spccyall grace only to wete so thylly the foresayde swete wordys of ihesu. cryst to edifyng of all holy churche and other hye conforte. Farthermore amonge other wordes of ihesu: we rede that he sayde unto his discypples. Ryse up and go we hens O dore god what dredc entred than into theym; nat knowyng wher thou shuldest go and greatlye dzedynge of his departynge fro the Neuerthelesse he spake to theym after fulfyllynge the processe of his sermon goynge by the wey: and they besyly takynge hede unto it. Now beholde howe that the discypples folowe hym / and in maner of chekes/ that folowed the henne and put hit hider warde and thider warde for to come vnder hit wynges. so they besyed them: no wone & than another to here and to be next hym / and that he suffred / and lyked well. At the last whan this sermon was done and all the mysteryes fulfylled / he went wyth tbeym into a yarde or a gardyn ouer the water of Cedron there to abyde his traytour Judas and other armed me wherof it shal folowe hereafter in the processe of his passyon. Here maye we haue in mynde that our lord ihesu gaue vs ensaumple in thys euē tyd and nyght of syue greate vertues. That is for to say first of psonde mckenelle as it is sayde in the wasshyng of his dyscyples fetes. After of soueraigne charyte in the excellent sacrament of his blesyd body. And in that swete sermon full of brennyng colys of charyte And the thynde of passyng pacience in so benyngne soferyng of hys Traytour and all desperte done to hym after. The fourth of parkyte obedyens in takynge wilfully that harde passyon and bitter dethe after the faders wyll. And the v. of deuoute praler conteyned thre tymes in longe & feruent prayer / & his precious blode shedyng. In the whiche syue vertues he graunte vs grace to folowe hym Ihesus blesyd be euer wythoute ende amen.

COf the passyon of our lord ihesu; and first of his prayere/ and takynge at matyn tyme:

Cap. xl.



T the begynnyng thou that desyresto haue sorowfull compassyon through sentence in warde affection of the peynfull passyon of ihesucrist: thou must in thy mynde depart in manere for the tyme the myghte of the godhede fro the kyndly infyrmie of the māhede though it be so in sothenelle that the godhede was ne

uer departed from the manhede. for there be many so blynded goostly
by vnresonable ymagynacion of the myght of the godhede in Ihesu
that they trowe nat that any thyng myght be peynfull / or sorowfull
to hym as to another comon man that hath only the kynde of man / &
therfore haue they no compasyon of the peynes that he suffred suppos-
syn ge that for as moche as he was god there myght noo thyng be as
geynst his wyll or dere hym. But therfore herageynst for to haue true
ymagynacion and inwarde compasyon of the peynes and the passion
of our lorde iesu cryst very god and man. we shall vnderstande that as
his wyll was to suffer the hardest dethe / and moost sorowfull peynes
for the redempcyon of mankynde / so by the same wyll he suspendethe
in all his passyon the vse and the myght of the godhede from the infir-
myte of the manhede nomore takynge of for the tyme thanne hathe a
nother tender and delycate man only after the kynde of man. wherfo-
re thou shalt ymagyn and inwardly thyngke on hym in his passion as
of a fayre yonge man of the age of xxxii. yere beyng the fayrest wylest
the moost rightwys in lyuyng / and moost goodly / and Innocent that
ever was or myght be in this wold / so fallye accused / so enuyously
pursyed / so wrongfullly demyd / and so despicioysly slayne : as the pro-
cesse of his passion after tellethe & all for thy loue. Also vnderstande as
clerkys say and reason telleth that i thys bodily kynde of man he was
of the clennest complexion that ever was man or myght be. wherfore
he was the more tender in the body . And so foloweth that the peynes
in the body were the more sore and bitter and the harder to suffer than
lyth he toke no socoure of the godhede but only suffred after kynde of
the manhede. the leest peyne that he hadde was more peynfull to hym
than it myght haue ben to any other man. wherfore hauyng thys in
mynde first to styringe of the more compasyon: furthermore after y^e
processe of Bonauenture who that desyreteth wyth the apostel Paule
to be toyfull in the crosse of our lorde ihesu cryst / and in the blesyd pas-
syon / he must be wyth besy medytacyon therin for the great mysterye
and all the processe therof if they were inwardly confydered wyth all
the inwarde mynde and behodynge in manys soule as I fully trowe
they shulde bryng the beholder into a newe state of grace / for to hym
that wolde serche the passyon of our lorde ihesu cryst wyth all his hert
and all his inwarde affection / there shulde come many deute felyn-
ges and styringes that he never supposed before. Of the whiche he shul-
de fele a newe compasyon and a newe loue / haue no w^e gosstly confor-
tys thorough the whiche he shulde perceyue hym selfe tourned / as it
were into a newe state of soule: in the whiche astate the foresayde gos-
tly felynge shulde seme to hym as an ernest and part of the blysse and
Joy to come. And for to gete this astate of the soule: I trowe as he y^e
is vnclynyng and blaberyng that it behoueth to sette therunto all the
sharpnesse of mynde wyth wakynge iycn of herte puttyng away &

leuyngc all other cures an besynesse for the tyme / & makyngc hymselfe as present in all that befell aboue that passyon / and crucifixyon fectuously belyly aysedly and perseuerantly and nat passyngc iugly or Wyth tedyous heynesse / but Wyth all the herte and goostly gladnesse. wherfore if thou that redest / or heryst thys boke hast herte before belyly taken hede to tho thynges that haue be wretyn / and spoken of the blesyd lyfe of our lorde shelv into thys tyme. More nowe thou shalt gader al thy mynde and all the strength of thy soule unto tho thynges that folowc of his blesyd passyon. For here spccyally is shewyd his hye charyte. the whiche resonably shulde all holy enflame & brenne our hertis in his loue. So we nowe than to the proccesse of his passyon takyngc hede and makyngc vs in mynde as present to al that foloweth. And first beholdynge howe after the proccesse of the gospell of saynt Johs. Oure lorde Ihesus after that wo: thy loupere was do and that noble and fructuous sermon ended wherof it is spoken i the next chapter before went Wyth his discypples ouer the water of Cedro into a gardeyn into the whiche he was wont oft sythes to come with his discypples and there he bad them abide and pray. And farther more takyngc with hi his thre spccyall secretaryes. That is to saye. Peter James and John / and tellynge them that his herte was heuy and sorrowfull unto the deth he bad theym thre abyde / and wake Wyth hym in prayers. And so a lytel farther fro them as aboue the space of a stone cast vpon a lytel hyll mekely and reuerently knelyngc vpon his bothe knees made his prayer unto the fader deuoutly in maner as foloweth herafter. But here abyde we a lytel whyle / and take we hede Wyth a deuoute mynde of this wonderfull dede of our lorde Iesu cryst. sothely. Worthy to be had in mynde in inwarde compassion. For nowe he praieth to the fader mekely / and nat for hymselfe: as we rede that he hathe often before prayed: but than for vs as for our aduocate. wherfore we skylfully be styred to inwarde compasyon / and wonder here greatly of the lowest mekenesse / and of the mooste perfyght obedycence / and of the vnspekable charyte of god shewyd unto vs. and first of his profoude mekenesse / consyderynge hym that is very god euyn Wyth the fader almyghty and euclastynge so as it were forgytage hymselfe / as god: and so lowly prayngc as another comon man of people. Also take hede of his moost parfyte obedycence. For what is he that praieth / so thely he prayeth the fader if it be his wylle that he be nat slayne / & put to that harke deth. and yit Wyth the fader he hath ordeyned to take y^e deth for man. and so he prayeth the fader and yit he is nat herde after his wylle: that is to say after one maner wylle that was in hym. For there was in hym thre maner of wylles. That is for to say. first the wylle of the flesche / and the sensualyte / and that gruched and dred and wolde nat gladly suffer deth. Also the wylle of reason / and that was obeysaunt and assyntyngc as the prophete ysaye sayde of hym.

He was offred upon the crosse to the fader for so was hys wyll. And the thirde was the wyll of the godhede: the whiche gaue his sentence of his bitter passyon and bad all maner to be done. wherfore in as moche as he was very man: he dyed as man after the first wyll and was thanne in greate anguylslyshe. And therfore in wardly haue compaslyon of hym in as moche as thou mayst wyth all thyne herte. For lo y^e fader woll vterly that he be slayne and dede. And nat wythstandinge that he is hys owne dere swete loued son/ yet he spareth hym natt: but gryeth hym to the deth for vs all. and our lorde ihesus taketh meekly that obedyence and fulfylleth after in dede as the pcelle of his passyon wytnesse the fully. In the thyrde poynte beholde the vnspekable charyte of the fader and the son: shewed vnto vs/ that oweþ worthy ly to be had in i[n]narde compaslyon and hys wonder and worshyppe for only for our saluacyon. Thys herde dede is beddyn of the fader/ and takyn of the blesyd son. Beholde nowe he praicth longe tyme kne lyng vpon the grounde he speketh vnto the fader/ and saythe in these maner wordes. My dere fader almyghty/ and full of pyte and mercy I hertely beseche the that thou wylt here my prayere: and despyle nat my bede/ beholde me and here me. For I am made soray in myne exer cysle of vertue shewynge vnto myne ennemyes pacience/ and charyte and they nat amendyd and so my spyyte is in anguylslyshe wythin me and myne herte greuously disstroubled. wherfore bo[th]e thyn Crys to me: and take hede to the voynce of my bede. It lyked the fader to lende me into the wylde for to make a lethe for the wronge that was done of man to you. and anone at your wyll and bryddynge I was redy/ & sayde in this maner. Lo I goo/ and so thy lethfalsnesse and thy heil I haue declared and shewed and I euer pore/ and in dyuers trauayls fro my youth doynge and fulfyllynge thy wyl/ and al that thou haste beddyn me am nowe redy to fulfull vterly tho thynges that yit ben to be done and full ended: thou leste fader the maiest that my greate enemyes haue conspyred agaynst me/ and howe I haue euer done tho thynges that ben glesaunt to the and done goode and benyfices to the that hate me/ and they agaynwarde haue rewardyd me euyll for goode and hate for ray loue/ and so they haue corrupte my discyp[le] I m[ay]de hym their led[er] to destroye me and haue sold me/ and set my pryce in xxx pens. Goode fader I beseche the that thou do awaie fro me this Cuppe of sorowe and bytter passion the which is ordeyned vnto me to drynke/ and ellis be thy wyll fulfylled. But my dere fader rysle vp in to my helpe and haste the to socoure me at my nede. For be it so fader that they knowe me nat thy lethfals son. neverthelesse lyth I haue led amonge them a rightwylle and an Innocent lyfe/ and also done too them many godys they shulde nat be so cruel and malycious agaynst me. Haue in mynde gode fader howe I haue stande in thy sight for to speke euer the goode of them. But lo nowe they yelde euyll for go-

de and haue ordeyned the vylest deth for me: wherfore thou lorde that
 seest al thyngc rysle into my helpe and leue nat me for great trybulacyō
 is nowe nere: and there is none that wylle and may helpe but ye alone
 And than after this prayer our lorde Jesu tourned agayne to his dscy-
 ples and awoke theym and conforted them yet in prayer and after
 the seconde tyme and the thirde tyme tourned agayne to hys prayer in
 dyuers places alone a lytel fro other as in the space of a stones cast: Ly-
 ghtly wythout great strength and contynued the foresayde prayer to
 the fader addynge to and sayngc in thys manere. Fader ryght wylle if
 it so be that thou hast ordeyned and wylt in al maner that I suffre the
 deth vpon the crosse thy wyl be fulfylled: But I recommende vnto the
 fader my swete moder and my dscypples: the whiche I haue kept vn-
 to this tyme al the whyle I haue ben dwellyng wyth them. And wy-
 the this prayer that precyous and holiest blode of his blesyd body bre-
 kynge out of swete droped downe to the grounde habundantly i that
 great agonye a harde batayle. Sothly here is greate mater of sorowe
 and compasyon that ought to styre the hardest herte in the Worlde to
 haue inwarde compasyon of that greate and souereyne anguylshe the
 whiche our lorde Jesu suffred in that tyme and alle for oure sake: for
 by the godhede he saue the hardest and souereyne peynes that were to
 come in his body. And therfore after the manhede hys tender body fox-
 fere and anguylshe brake out vvolently on blode. Take hede also here
 that is specyally to be noted agaynþ our impacynce: howe our lorde
 Jesu prayed thre tymes before he had any answer from the fader: but
 thanne at the thirde tyme whan our lorde Jesu cryst was in so grete
 anguylshe of spyrte as it is sayde before. Lo the prynce of goddys aur-
 gels Mychael stondynge by hym and conforted hym: sayngc to hym
 in this maner. Heyle my blesyd lorde Jesu cryst: your devout prayer
 and your blody swet I haue offred and shewed it to the fader i syght
 of al the blesyd court of heuen and we alle fallyng downe before hym
 haue besought hym to put awaþ fro you this bytter drynke of your
 passyon. But the fader answered and sayde My dere and welbeloued
 son knowe welle that the redempcyon of mankynde the whiche we de-
 syre so of our hye charyte may nat be fulfylled and done so conuenient
 ly a resonaublye wythout shedyngc of hys blode. wherfore if ye wyl
 the helthe of soules it behoueth hym to dye for them: And therfore my
 lorde what deme ye nowe in this mater. Our lorde Ihesu answeyd
 than to the aungel. I wyl in alle maner the helthe and saluacio of sou-
 les. And therfore I chese rather to suffer the deth wheþhrough the sou-
 les that the fader hath made to his lykenes may be saued than I wol-
 de nat dye and the soules be nat agayne bought: wherfore my faders
 wylle be fulfylled: and thanne sayde the aungelle vnto hym. Be thāne
 nowe of gode conforte my lorde and wroke manfully. For it is semely

to hym that is in hys degré to doo greate thynges and worthy; and to hym that is a manfull man to suffre harde thynges. For tho thynges that ben harde and peynfulle shal sone passe. And tho thynges that be Joyful and gloriouse shal come after; the fader sayth that he is a shal be cuer wyth you; and that he shalle kepe your dere moder and youre Dyscyples at your wylle and shalle yelde theym saufe ageyne to you. And so the gode meke lorde toke benygnly thys maner of confort and that of hys creature cosydneyng hym selfe after the kynd of man les in worthynesse than aungels for the tyme of dedely lyfe in this wold and so he was sorowful as man and than he toke his leue of the aungelle prayng hym to recommende hym to the fader and to al the court of heuen. And than this thyde tyme he rose vp fro his prayer alle his body blody; whome nowe thou mayste beholde wyth inwarde compasyon. Howe he wypeth hys body: or elles parauenture wasshethe hym pruely in the ryuer; And so greatly peyned in his body a that is reuerently to be had in sorowful compasyon. For wythout great bytternesse of sorow we this myght nat befall to hym. Neuerthelesse doctours and wyse clerkes say that our lorde Iesu cryst prayed the fader in this maner nat onely for dede of hys passyon; but also for the greate perte and mercy that he had of hys fyf people the Jewes: sorowynge that they shulde be lost by the occasyon of hys deth. For they shulde nat haue slayne hym namely syth that he was of theyr kynde: a was also wryten in theyr lawes as cryste to come: and ther wyth shewed them so many great benefyces. Wherfore he prayed the fader to this entent thus. My fader if it may be wythe the helth and the saluacion of Jewes that the multytude of other folke be tourned vnto bylcue I for sake the passyon and the deth: but if it be nedesfull that the Jewes be blynded in theyr malycie so that other folke may haue syght in true bylcue nat my wylle but thyn be fulled and done: That is to say after the fyf maner of wylle in hym as it is sayde before. After this he cam to hys dyscyples and sayde to theym Nowe slepe and rest for they had slept but a lytel before. Sothly he is a right gode herde: for he was ful wakirly and besy vpon the kepinge of that lytel flocke his beloued dyscyples. O true lque: He loued theym into the vtermost that in so gret anguyllshe and in so bytter agonye was ever sooo besy to precure theyr helthe and theyr rest. Thanne saue our lorde after his aduersaries comynge wyth torches and armes and yet he wolden nat awake his dyscyples tyl they cam nere theym. And than he sayde to theym: it suffiseth nowe ye haue slept yngough: Lo he that shalle betray me nygh at hande. And ther wyth cam that wycked Judas that fals traytour a wost marchaunt before theym and bodily killed that innocent lambe his lorde Iesu. For as it is wryten in the maner of custom that oure lorde vsed of his great benygnyte was what tyme hys Dyscyples were sent fortherat theyr retournyng ageyne for to receyue them in loue

ly kyssyng & therfore that Traytour went before and kyssyd hym / as
 who sayth I am nat come wyth armid men but in maner as here be
 fore I was wonte at myne ageyne comyng and sayde. Heyle mayst
 O very traytour take nōwe gode hede to our lorde ihesus hōwe pacy-
 ently and benyngly he recceuued that fals clyppynge / and Traytours
 kyssie of that vncly dysciple whose fete he wasshed a lytel before of his
 souereyngnemekenesse and fedde hym wyth that hye precyous mete
 of his owne blesyd body thorough his vnspekable charyte / and also
 beholde hōwe pacyently he suffreth hymselfe to be take / bounde / and
 lnytten and woodly ledde forth as though he were a thefe / or ellis a
 wycked doer. and in all maner vnynghtely for to helpe / and socoure
 hymselfe. And also take hede hōwe he hath in wārde sorowe : and al-
 so compasyon of his dysciples fleyng fro hym and criyng / and also
 thou mayst see here greate sorowe of theym hōwe ageynst theyz wyl-
 by frealte of mannys d̄rede they goo fro hym makynge greate mour-
 nyng and wyth hye lighynge as faderles chyldyn nat wetige what
 to do: and yit was their sorowe moche more seyng the mayster and
 lorde so vclaynly fard wyth. and the hell houndes dra wyng hym as
 a beest to sacryfice and he as a meke lambe wythout resylence folow-
 inge. Nōwe farthermore beholde hōwe he is ledde of tho vylest wret-
 chys fro that reuere vp to wārde the cyte of Iherusalem, and that ha-
 stely and wyth great peyne hauyng his handys bounde behynde hi
 as a thefe girt aboue his cote but nat curiously and his mantel draw-
 en fro hym / and goynge barchedc and stoupyng for the greate hast &
 traueyle that they made hym for to haue / and whan he was brought
 before the prynces of prestys and the scrybes and the aldermen y' we-
 re than gadred abydyng his comyng / gladdē were they than exam-
 nyng hym & apposyng hym sothely i many questions / & peuryng
 fals wytnes ageynst hym / spytyng on his holy face. & hydige hys
 syen / they buseted hym scornynge and sayng, pphery nōwe and telle
 vs who lnyte the last. And so in many maners they vexed and tour-
 mented hym / and he in all shewyd hye patience, wherfore we oþ here
 to haue in wārde compasyon of al that he suffred so for vs. At the last
 the greate maysters went their wayes puttyng hym to a maner prys-
 son there vnder a lost. and they bounde hym to a stonen pyller as men
 say that haue sene it. And also there they left wyth hym some armed
 men to kepe hym for the more sekernes, the whiche all that nyght vex-
 ed hym in scornynges and shrewed wordes abridgyng hym & repro-
 uynge in these maner wordes as we resonably may suppose. Wensle
 thou to be better and wyset than our prynces / and maysters of the la-
 we. what vnywt and foli was that in the to reprehende theym : thou
 shuldest nat haue ben so hardy onys to haue opened thy mouth ageyn-
 st them but nōwe shewe thy ledde wyt: for nōwe thou standeſte as
 dede / and therfore thou shalt haue it and soo all that nyght: nōwe one

and nowe another by wordes and dedys scorned hym / and reproued hym. Take hecde also on that other syde of our lordc iesu cryst: as shaz incast paciently in scylence holdynge hys peas to al that they put vp on hym castynge downe towarde the erth his ther: as though he were gylty and taken in blame: and here haue iwardely compaslyon D dcre thesli in whose handys art thou nowe come. howe moche in thy pacience. Sothly this is the houre & the power of darkenesse/ and so stode he bounde vnto that pyller vnto the morowe. In the mene tyme Iohn that had folowed our lordc wente to our lady and maudaleyn and other of his felawes that were that tyme gadred in maudaleyns hows where he had made the soupere before and told the al that was befall of our lordc/ and his discypples: and than was there vnspeable sorowe criyng and wepyng. Take nowe gode entent to them/ and haue compaslyon of theym: for they be in the greatest dysseale / & hyst sorowe for their lordc/ for they se nowe well/ and fully knowe that he shall be dede. At the laste our lady drewe hit by hitselfe / and tourned into prayere/ and sayde mooste worshypfull fader I recomende vnto you youre owne and my derest beloued son. Gode fader be nat to hym cruel sythe ye be to all other benygne. Fader euclastyng whther my dere son shall be dede sothly he dyd never euyl. But rightwys fader if ye woll the redempcyon of mankynde. I beseche you if it may be fulfilled by another maner & that my son be nat dede if it be your wyll/ for all thyng is pollyble to you: he helpeth nat hymself bycause of you re obedyence and reuerence: but hathe in maner forslake hymselfe / and made hym as feble and vnniyghty amonge hys ennemyes. wherfore merciful fader helpe ye hym and delyuer hym me ageyne from theyr handys. and gyue hym me ageyne. By suche maner wordes prayd our lady for her son wyth all hit myght of soule and in great sorowe & therfore haue here pyte of hit whom thou seest in so greate affliction.

Capitulum.

xli.



Wey & sawe hym with so great a multitude of peple led as a these and so soule and dyspytously fared wyth: wythe howe great sorowe they were than fulfilled: it myght nat be shoken and so of that metynge to gedre of our lord Iesu and them and lyth of they: there was great sorowes in both partyes: for our lord also had gret soroweful compaslyon of hys moder and the other of hym: and namely of his moder that he knewe in so great sorow for hym as though he the soule shulde be de parted fro the body: wherfore in al these we ought also to haue greate compaslyon. Thanne as it is sayde our lord Iesu was ledde to pylate and they folowred after: for they myght nat come nere for the people. He was there accused of many thynges: the whyche they myght nat proue and therfore pylate sent hym to herode as the gospelle of luke tel leth. And for almoche as herode myght neyther haue wordes of hym: nor myracle done as he desyred he helde hym but a foole. Wherfore in scorne he lete cloth hym in whyte and so sent hym ageyne to pylate: & so thou mayste se that only our lord was nat holde as a theefe and a wycked doer: but also as a foole. Thus as gregory sayth do holy doctors & prechours folowyng our lord whan they se the hirers onelye desyre after curiosite & profyte nat in amendeinent of euyl lyuige they chose rather in scylence to be holde as fooles than to shewre them selfe in prechynge wytheout frute of soules. Beholde now farthermore the great pacyence of our lord in alle that is done to hym: for they ledde hym thorughe the cyte to warde & fro warde as a folc hangyng down his hede in shamefast maner: and paciently herynge reproves/scrutinies/cryenges/and suffrynges many despites: as parauentur in castyn-

He fryday erly upon the morowe the prynces: & the souereynes of the people cam ageyne vnto the forsayde place where as they had left our lord Iesu cryste: and made his handes to be bounde behynde hym and sayde thus to hym: come nowe wyth vs come thecke toothy dome: for this day thy wyckednes shalle haue an ende and we shalbe knownen thy wy ledon: & so they led hi forthe to pylate the iustice & he folowed them as an innocent lambe: and whan his moder & John and other wymen of theyr company that went out erly for to here & se of hi met wit hym at a crosse

ge of stones at hym: or of fylthe and vnclemnes vpon hym. And also be
 helde hys moder and his other frendes wþtþ vnspeckable sorow on fer
 re after folowynge: whanne he was thanne brought ageyne to pyla-
 te: and the cursed houndes besely and stysy stande in theyr false accu-
 sacyons. pylate knowyng theyr enuye wolde haue delyuered hym
 and sayde. I fynde no cause of deth in this man wherfor shalde vñ
 dermyne hym and chastyle hym and soleue hym amended. O pylate
 pylate wylt thou reprehende and chastyle thy lorde god / thou wottest
 nat what thou doest / for he never deserued betyngē or deth. But thou
 shuldest do better and more ryghtwysly if thou woldest chastyle and
 amende thy selfe at his wyl. And than at the byddyngē of pylate that
 he shulde be scourged and beten / our lorde was dyspoyled bounde to a
 pyter and harde and soze scourged / so stondeth he naked before them
 alle that fayrest yonge man of al chyldren that euer was borne takyn-
 ge paciently of al those foulest wretches the hardest and moste peynful
 strokes of scourges / and so is that moste innocent fayrest / and clearest
 flour of al mankynde: and ful of woundes rennyngē out of all of that
 precyous kynges blode: and so longe bete and scourged wþtþ wound
 vpon wounde: and brysour vpon brysour: tylle both the lokers / sin-
 gers were wery: and thanne was he byden to be vnbounde. So thylle
 the pyter that he was bounde to yet sheweth the steppes of hys blode:
 as it is conteyned in storyes. Take nowe here goode hede by in warde
 medytacyon of al hys peynes abydyngly / and but thou fynde thy her-
 te melt into sorowful compasyon suppose fullye and holde that thou
 hast to harde a stonen herte. Than was fulfilled in dede that the pro-
 phete ysaye had sayde of hym longe before: we sene hym in that tyme
 and there was no semelynesse nor beaute i hym: and we helde hym as
 a foule / leprosous man: that were smyten down and made low of god
 wherfore we set no rewarde to hym. O gode lorde Jesu who was so
 foule hardy that durst dyspoyle the: But who were they moche more
 hardy that bonde the but who were they wþst hardy of al that durst
 so bytterly bete and scourge the. But so thylle thou son of ryghtwysnes
 at that tyme wþtþ: west thy beames of lyght: and therfore alle was
 derkenesse and in the nyght of wyckednes: for nowe alle thyn ennemy
 es be more myghty than thou and that made thy loue and our malycy
 cursed be that malycy and wyckednesse of synnes. wherfore thou we-
 re so tourmented After he was vnbounde fro that pyter: they led hym
 so beten and naked about the hous sekynge after hys clothes that we-
 re cast in dyuers places of them that dyspoyled hym. And here haue co-
 passyon of hym in so great colde quakyngē and tremblyng: for as the
 Gospelle wþtnesseth: It was than harde colde. And whanne he wol-
 de haue done on his clothes some of the moste wycked wþtþstode hym
 and cam to pylate and sayde: Lorde he thys made hym selfe knyngē
 wherfore late vs cloth hym and crowne hym as a kynge. And thanne

Vidimus eū
 et non erat ei-
 ai p̄c̄tus.

they toke an olde matel of rede sylke and cast on hym and made a gat
lande of sharpe thornes and thrust it on hys hede: and put in his han-
de a rod as for a Scepter: and alle he paciently suffred: and after they
kneled and salued hym in shorne saynge: Heyle kyng of Jewes: but
he helde hym styl and spake nat. Nowe beholde hym wyth sorowe of
herte and manely whan they smyte hym greuously and oft tymes on
the hede full of sharpe thornes whiche perced greuously into the bracie
panne and made hi al ful of blode and soo they scoryd hym: as if he
wolde haue reyngned: but that he myght nat: & alle he suffreth as theyt
seruaunt or knaue. O wretches howe dredful shalle that hede appere
at thise st to you: the whiche ye smyte nowe so boldly: And yet thys
suffreth nat to your malyce: but to moore reproue and scorne of hym.
they gadred al they: Wycked compayne fyrt to wonder vpon hym in
the hous: and after they brought hym out before pylate and al the peo-
ple in that maner illuded wythe the trawne of thornes: and that olde
purple vestiment. Se nowe in goddys loue howe he standeth in that
maner hangyng hys face downe towarde the erth before al that gret
multytude of people cryenge and askyng of Pylate: Crucifxe/crucif-
xe hym & scorynge that he wolde make hym wiser than the princes
& the pharysees: & the doctours of the lawe: and howe his wisedome
was tourned into so great foly as it shewed in that tyme: & so nat onely
he suffred great peynes and sorore in his body wythinsforthe but al-
so many and foule abydgynge and reproues wythoutforthe.

Chole our lord Jesu was damped to the deth of the crosse: about
tyrce of the day.

Capituluz. xlvi.

After that our lord Jesu was longe so turmented and illuded
as it is aforesayde: and the prynces of the Jewes wythe the greate
Instaunce asked and made al the multytude wyth theym to crye and
askie that he shuld be crucyfied: At the last the wretched Justyce Pyl-
ate: dredyng more to offendre theym than to condemne the innocent
Wrongfully: gaue the sentence vpon hym at they: Wyll: and so dam-
ped hym to be hanged on the crosse: and than were the prynces & pha-
rysees and the Aldermen Joyfull and glad that they had they entet
fulfilled. Than had they nat in mynde the great benefyces & the Won-
derfull dedys that he had shewed theym and also they be nat moued
to perte for hys innocencie: and that is more cructye in theym: they be
nat slaked nor wythdrawen fro they: malyce by the greate despentes &
peynes that they haue sene and done to hym before: but alway laughe
and make Joy: and scorne hym thatis verye god and man: and may
dampne theym to euerlastyng deth. And so nowe they besy theym in
al that they may to bryng hym hastely to his deth. Wherefore he is led
ageyne into the hous wher he was before scourged and illuded and

Nota de pa-
cifica limita-

there was drowne fro hym that olde purple mantel: and so he al naked
 was byden clothe hym selfe agayne. Nowe wyth inwarde compassi-
 on beholde hym here in maner as I haue sayde before onelye after the
 manhede so passyng and so fayre a yonge man moste innocent and mo-
 ste louely in that maner al to rent and wounded and al blody nakyd
 wyth a maner of shamefastnesse gadryng his clothes in dynuers plas-
 ces of that hous as they were cast by the harlottys doynghe theym on i
 honest maner before them that dyd euer laughe hym to scorne as thou
 ghe he had ben the moste wretche of al other forsaken of god and wy-
 thout alle maner of helpe wherfore take hede nowe dyligently to hym
 and haue wonder of that great and profounde mekenesse of hym and
 in so moche as thou mayste conferme the to folowe hym by pacience &
 mekenesse and suffryng of wronge for his loue: and go forthe wythe
 hym and beholde how after he hath done on hys clothes they led hym
 forthe in great haste and layde vpon hym that worshypful tre & holy
 of the croſſe that was ful heuy and ful longe: that is to say as it is wri-
 ten in storyes. xv. fote of length the whiche he as a moste meke & paci-
 ent lambe toke vpon hys shulders and bare it forthe & so was he ledde
 forth wyth his two felawes that were theues dampned to the sylf de-
 the & this is hys felawshyp at this tyme: O gode lord Iesu what sha-
 me do they to you that shulde be your frendes: they make you felawne
 to theues, and yet do they wors: they make you bere youre croſſe that is
 nat red of them. Wherfore nat onely as the prophete ysaye sayth: ye be
 put wyth wycked doers and theues, but also with wors than theues
 Soothly lord thy pacience may nat be spoken: Furthermore as to the
 processe seynge hys dere moder that she myght nat folowe hym nygh
 for the great multytude of peple about hym: she toke another way mo-
 re short in hast wyth John and other of hyz felawshyp so that she my-
 ght mete wyth hym before other by that way. And whanne she met
 wyth hym wythout the gate of the Cyte: there as the two wayes met
 togeder and sawe hym charged and overlayde wyth so great a Tre of
 the croſſe the whiche she sawe nat before she was al out of hyz selfe and
 halfe dede for sozowle so that she spake vnto hym no Worde nor yet he
 to hyz bycause of great haste of them that had hym to the Jewes: &
 alytelle after our lord tourned hym towarde the wynne that folowed
 hym wepyng and sayde vnto theym: ye daughters of Jerusalem we
 pe nat vpon me but on your selfe: and so forthe after the Gospelle. And
 in these two places were after made churches in mynde of those thynges:
 as they say that have sene theyme. Furthermore bycause of the
 mount of caluarye where he was crucifyed was a great space fro the
 gate of the cyte; and he was after so ouercome wyth trauayle and we-
 tynesse that he myght no lenger bere that heuy croſſe he layd it downe
 But the cursed turmentours and other fulle of malice dredyng for to
 dyfferrre his deth lest that pylate wolde haue called ageyne his senten

ce and domme. For he shewed before a will to haue delyuered hym. they made another man that was cleped Symonde to bere the crosse with hym / and ledde hym so discharged of the crosse. but bounde his handis behynde hym as a thefe to that place of his Jewelle the mounte of caluare. Nowe if thou take goode he de to all that hathe be done to oure lorde shesu. and all that he suffred at mateyn tyme / and pryme / and ty erce vnto this tyme. shall it nat be seene to the as mater of greate compassyon of his greate passyon: and sozowle soothly I trowe yis and na mely if thou wylt nowe make in thy mynde a recapitulacyon and reherce in generall that he hathe suffred: and that hathe be done to hym i to this tyme. For what is it to thynke that oure lorde shesus very god blesyd aboue al thynges fro the houre that he was taken in the nyght into this tyme of his crucifyng was in contynual batayle in greate reproue/despytes: and sozowles illusyons/and tourmentys / for there was gauen hym no rest but euer trauayle in peynes and sozowles. And if thou wylt know in what conflycte / and batayle he was / beholde and see fyfteone despitously layeth hande on hym and taketh hi Another is redy and harde byndeth hym / another crynge that putte on hym blasphemie. another spyteth in his face. another soothly asketh of hym many questyons in deceyte for to accuse hym. another is bely to bryng fals wytnesse ageynst hym. another draweth hym forth before the Justyce. another stylly accuseth hym. another hideth hym iuen another buffeteth hym. another spoyleth hym. another byndeth hym hard to the pyller. another wylth sharpe scourges beteth hym. another vnybyndeth hym and casteth on hym that olde sylken mantel. another setteth a crowne of sharpe thornes on his he de. another putteth into his hand a rodde. another taketh it woodly fro hym and smynteth his sore he de full of thornes. another in scorne knicleth before hym / and so forth the nowe one and nowe another. and dyuers / and many wylth all ther wytte and myght bely them to tourment hym in the wrost maner they lede hym as a thefe nowe too the bysshop Anne / and nowe vnto Cayphas / nowe to Pylate / and nowe to herode: nowe hyderwarde / nowe thederwarne. nowe in: nowe oute. O my lorde god what is al this. Lo thynke ye nat here a full herde and contynual bytter trauayle. yit abyde a lytel whyle and thou shalt se harder. they stande stylly ageynst hym alone / the prynces and the pharysees and the scrybes wi th thousandys of the people crynge all wylth one boyce that he be crucified. And at the last the Justyce Pylate gyueth the doome that he be crucified. and anone that heuy crosse was layde on his shulders that were all to rent and broken wylth woundes of his scourgyng. Nowe furthermore behold thy lor d so goynge forth wylth his cros on his bak and howe thanne oute of the cyte at every gate ran both cytezens and straingers of all degrees / nat only gentyls but also rybaudys and wy ne drynkers / nat for to haue compasyon of hym: but to wonder vpon

hym & scorne hym: there is none that wylle knowe hym by piteous as feccyon, but rather wyth the fylth and vnclemnes alle they despyle and reproue hym. And soo as the Prophete sayth he is nowe as a parable in alle theyr mouthes. And so they that sat in the gates as iuges spake agaynst hym: And those that dronke the wyne in theyr lust made theyr songe of hym. Thus was he drawen & hastled by great vvolence wytout rest bytyle he cam to that foule and stynkyng place of Caluare: where was set the ende and the rest of this harde batayle that we speke of. But what maner rest is that wherof we nowe shalle treat. Sochly that harde tre and deth sharper than the bataile thy lord ha the suffred into the syxt hour. wherof nowe we shalle treat of; folow yng the processe of his blesyd passyon.

Concerning the crucifyng of our lord Jesu at the syxt hour. Caplin. xliii.



Now farthermore maist thou se whane our lord Jesu cryst was come to the stynkyng hylle of Caluare: howe wyckedly tho cursed warcken begannen to worke on alle sydes that cruelle warke. Take hede nowe dyligently wytth all thyne herte also those thynges that be nowe to come: & make the there present in thy mynde beholde allie that shalbe done agaynst thy lord Jesu and that ben spoaken or done of hym: & so wytthe the inner iye of thy soule beholde some sytynge & fyryng the crosse fast into the erthe: Some makyng redy the nayles & the hammers to dryue them in wytthe

Other makyng redy & settynge vp ladders and ordeynyng other instrumentys that theym thought nedesfull: and other fast about to dysspoyle hym & drawe of hys clothes: and so is he nowe the thyrde tyme spoyled: and standeth naked in syght of alle the people: and so be nowe the thyrde tyme renewede he brysours of the woundes in his scourge yng by the cleuyng of hys clothes to hys fleshe. Nowe also fyrt his moder hewe he is taken and ordeyned to the deth: wherfore she sorowfull out of mesure and hauynge shame to se hym so standynge alle naked. For they left hym nat so moche as his preuy clothe. She went in haste to hym dere son and clypped hym and gyrded hym about the limes

Wyth the kercheſſe of hir hede. O lorde i what ſorowe iſ hir ſoule now
 Whan ſhe ſeeth ſuſche deſpytes done to hir ſon. Sothly I trowe yf ſhe
 myght nat ſpeke a word to hym for ſorowe. But ſhe myght no more
 to hym or helpe hym. For iſ ſhe myght brythouſe doubt he wolle.
 than was hir ſon anone taken oute of hir handys in a wode maner: ⁊
 ledde to the fote of the crosse. Nowe take hede delygently to the maner
 of crucifyng: there ben ſette vp two ledgers one behynde another be
 fore: at the laſt terme of the crosse the whiche tho wycked mynſters go
 ne vp wyth nayles and hamers: alſo another ſhorte ladder is ſeite be
 fore the cros that laſteth vp to the place where his ſete thulde be nayled
 Nowe take goode hede to all that foloweth. Our lorde was than con
 pelled and boden for to go upon that ladder to the crosse and he mckely
 doth all that they byd hym do. And whan he cam to the vppmest ende
 of that ſhort ladder he tourned his backe to that cros and ſtratched
 oute abrode tho two kynges armes / and his fayref handys gaue vne
 to the that crucifyng hym / and than lyftynge vp his lyen to heuen ſay
 de to the fader in theſe maner wordes. Lo here I am my dere fader as
 thou woldest that I thulde lowe myſelfe vnto the crosse for the ſalua
 cyon of mankynde / and that is pleynge and acceptable to me / and for
 theym I offer my ſelfe the whiche thou woldest ſhuld be my brether.
 Wherefore alſo thou fader take gladiyng this ſacryce for theym of me and
 nowe hens for warde be pleased and wel wylled to theym for my loue
 and olde offence and trespass forgyne and wype a way / and put aſterre
 all vncleynelle of ſynne fro theym. For sothly I offer here nowe my
 ſelfe for theym and their helthe. And thanne he that was on the ledgers
 behynde the crosse taketh his right hande and nayleth it vnto the cros.
 And he that was vpon the leſte syde draweth wyth all his mayne / or
 myght the leſt arme and hande dreyueth there thorough another great
 nayle. After they came downe and toke a way all the ledgers / and ſoo
 hangeth our lorde only by two nayles ſixten thorough his handis
 wythout any ſuſtenaunce of the body: drawynge downwarde peyn
 fully thorough the weyght therof. Herewyth alſo another harlot ren
 nth to ⁊ draweth downe his ſete with all his myght: and another aſ
 none dreyueth a great longe nayle thorough both his ſete ioyned thone
 to the other. This iſ one maner of his crucifyng of the opynyon of ſo
 me men. Other there be that troben that he was nat crucifyed i this
 maner: but firſt laynge the cros on the grounde they nayled hym ther
 upon ⁊ after wyth hym ſo hangynge they lyfed vp the crosse and falle
 ned it downe i the erthe. And iſ it were done in this maner than maſt
 thou ſee howe vylly they taken hym as a rybaude ⁊ caſt hi doven
 upon the crosse and than as wode theuesdewe on bothe ſydes: fyſt
 his handes and after his ſete: and ſo nayled hym faste vnto the crosse
 and after wyth all theſt myght lyſt vp the crosse with hym hangynge
 as hye as they myght / and thanne lete it fall downe into the morteys

B. A.

Dirumeras
ueri ut ossa
mea.

Nota bene.

Nota oratione
matris p. fulis

Not. oratio
ne filii p. ma-
tre.

In the whyche fall as thou mayst understande al the senowres to braske to his great peyne. But whether so it be in one maner / or in other Soth it is that our lord Jesu was nayled hardepon the crosse hande and fote: and strayned and drawen: that as he hymselfe saythe by the prophete Davyd that they myght tell and noumber all hys bones Thanne ran oute of his bleslyd body the streynys of that holycst blode on every syde habundauntly fro the greate woundes. and so he is cosstreyned and arted that he may nat meue but his hede. Wherfore hanzyng the body only by tho thre nayles. no doubt but that he suffred so bytter sorowre and peynes that there may no herte thynke/ ne tung tell. & yit more ouer henge bytterene two theures. of the whiche the one blasphemied & tempted hym to impacynce / and therwyth other blasphemynge & scorynge say. What this is he that destroyed the temple of god & made it vp agayne in thre dayes; & other sayde he made sause other. but he may nat nowe saue hymself / & many other reproves / & scorynges they laide to hym as the gospell telleth. And all these reproves blasphemies: & despentes be done & heryngc his moost sorowful moder Whose compassion & sorow made hym hit son to haue the more bitter peyne. And on that other halfe she henge in soule wyth hit son on the cros / & desyred inwardly rather to haue died that tyme with hym tha to haue lyued lenger. And so stode the moder besyde the crosse of hit son wene his cros & the cros of the thefe. She turned never hit eyen from hym. She was full of anguylshe as he was also: and she prased to the fader at that tyme with all hit herte saige thus. Fader & god wythout ende it was plesyng to you that my son shulde be cruceyfied & it is done. yit is nat nowe tyme to aske hym of you agayne. but ye see nowe i what anguylshe is his soule. I beseeche you that ye woll ease his peynes. God fader I recomende vnto you in all that I may my dere son and also he hit son prayed in hym selfe saynge. My fader ye knowe howe my moder is tourmented for me I shulde only be cruceyfied and nat she. but lo nowe she hange on the crosse wyth me: myne owne cruceyfinge suffyseth for I bere the synnes of all the people. She hath nat deserved any such thynge. Wherfore I recomende hit vnto you that ye make hit peynes lesse. Than was wyth our lady Johyn & maudeleyn the beloued discyple and other of his frendis by the cros of our lord Jesu the whiche al made greate sorow & wepte and myght nat be confor ted in no maner of their beloued mayster: but euer was hit sorow reiued wyth his sorow eyther in reproves or in dedys as it foloweth here after.

Cholwe our lord Jesu yelded vp the spyrte at none. Cap. xliii.



Dove hangeth our lorde Ihesus on the crossc in great peyn
and xit he is nat ydel because of that
peyn, but he wrought alwey: and
spake that was profytale for vs:
wherfore so hangynge he spake vix.
notable wordes that ben fonde wic
tyn in the gospell, the first was i the
tyme that they crucysyd hym whā
he prayed for them saynge thus. Fa
der forgyue them for they wote nat
what they do, the whiche word was
a worde of greate pacience of great
and unspeakable beryguyte. The se
conde was unto his moder saynge
thus. Woman Lo thy son: and also
Iohā Lo thy moder. He clepyd nat
hit at that tyme moder: lest she wol
de thorough the feruent tendernesse ha
ue ben more sory. The third was to.

the blestyd these saynge. This day thou shalt be wyth me in paradyse
Wherem his moost large mercy is openly therwed. The fourthe was
Whanne he sayde Hely Hely lamazabatani. That is for too say. My
god why hast thou forsaken me. as though he sayde in this maner sen
tence. My god fader of heuen thou hast so moche loued the redempcyz
on of the wrold that thou hast gyuen me therfore: and as it seemed for
saken. Lorde ihesu cryst what confort was that forsayde wrode unto
all thyne enemyes: and what disconfort to all thy frendes. Sothely
as it semeth there was never wrode that our lorde spake that gaue so
moche booldnes to his enemyes: and so moche occasyon to his fren
dys for to dispayre that he was god: as that wrode for they vndersto
de it that tyme but nakedly after the letter sowneth. but our lorde shew
ed in the last ende that as he suffred in body fuly after the knude of
mā. so also in his spckynge aft the infirmyte of man that he was very
man suspelyng for the tyme the vse of all the myght of the godhede
The fyft wrode was Sicio. I am thursty. The whiche wrode also
was occasion to his moder and Iohā and other frendys of great cos
passyon and to his wycked enemyes of greate rcliosyng and glads
nes: for though it so be that it may be vnderstande that word of sicio
or thurst goostly to that entent that he thursted than the helthe of sou
les. Neuerthelesse also in sothenesse he thursted bodily because of great
passyng oute of blode. Wherethorough he was all drye withisorth &
thirsty. And than tho wycked deuyls limes that euer cast hōve they
myght moost noy hym toke esyl and gail and profered hym vp for to

Nota septem
verba dñi in
cruce.

Primi ver
biū Pater n
nolee illis.

Secundi verbiū
Muler. ecce
killus tuus.

Tertiū. Hos
die meū eris
in paradyso
Quartū. He
ly Hely lamaz
zabatani.

¶

V. N.
Quintum.
Sicio.

¶ lii

Scriptum,
Consumatu-
em.

Nota de mo-
do moriendi.
Septimum
verbū Pater
i manū tuas.

Vere filiū dei
erat iste.

Drynke. O cursed woodnes of theym that be neuet fulfylled with malice: but in al tyme noy in al moche as they can or may. The vi. worde was whan he sayde. Cōluminatum est. it is all endyd. as though he sayde thus. Fader the obedyence that theu hast gyuen me: I haue perfely and fully done in dede. and yit I am redy to what thou bydde me. But alle that is wryten of me nowe is fulfylled. Wherfore if it be thy wyll clepe me nowe ageyne to the. And than sayde the fader. Come nowe. My swete loued son thou hast done welle alle thynges: and I wolle nat that thou be more turmentyd/and therfore come nowe for I shalle clyppe the wythe myn armes and take the into my bosome. And after that tyme oure lorde began to sayle in sight in maner of dengemen: and were alle pale nowe cloynge the iyer: and nowe opeynge and boyled his hede nowe to one syde: and nowe to another syde feylynge alle the strengthes and alle beynes than boyd: and soo at the last putteth to the leuenth worde with a stronge crye and wepyng terys layinge thus Fader I commende my spyrte into thyn hādes: & therwyth he yeldyd vp the spyrte: bowynge his heede upon his brest towarde the fader as in maner of thankyng that he clepyd hi to hym and geuyng hym his spyrte. At this crye than was couerted Ceturio there beyng and saide. Soothly this man was goddys son because y he saue hym so cryeng dye for other men whan they dye may nat cry wherfore he beleued in hym. Soothly this crye was so greate as holy men say that it was herde into hell. O lorde god i what state was that tyme his moders soule whan she saue hym so peynfully sayle wepe/ a dye. Soothly I trowe that for the multitude of anguylshes she was al out of hyz self & unfeable made as halfe dede & that nowe moch more. than what tyme she met wyth hym berynge the cros as it is sayde what trowe we dyd than maudelyne/ the true loued dysciples what Johū his owne darlynge and other two beloued systers of our blessed lady. But what myght they do they were alle full of sorowme & bytternesse and therfore they wept sore wythoute remedy. Lo nowe hange our lorde on thys crosse dede and alle that greate multytyde goethe as wey towarde the cyte/ and his sorowful moder wyth the fourc systers felawes set hyz boþn besyde the crosse and beholdeþ pytously hyz de re son so fared wyth and abideth helpe fro god that she myght haue hi to hyz and burye hym: And thanne also if that thou beholde well thy lorde thou wilst haue here mater ynough of hys cōpassiōn. Seling hym so tourmented that fro the soole of the fote vnto the hyghest part of the hede. there was in hym one hole place ne membre wythoute passyon. This is a pytous syght and a ioyfull syght: a pytous sight i hym for that harde passyon that he suffred for our saluacion. But it is a lykyng syght to vs for the mater and affect that we haue therby for our redempcyon. Soothly thys sight of our lorde iſu hangyng so vpon the crosse by deuout ymagynacyon of soules so lykyng vnto somme

creatures that after longe exercycle of sorowfull compassyon: they se
le somtyme of great lykyng nat onely in the soule but also in the bo
dy that they can nat tell: & that may no man knowe. but he only that
by experiance feleth it. Also than may he welle say wyth the Apposite
Betyde me never to be ioyfull but only in the crosse of our lorde ihesu
Criste. Amen.

COf those thynges that befelle after the deth of our lorde Jesu at asc
none.

Cap. xliii

Nisi aut ab
situ gloriar.

And what tyme that this woshipful mod of our lor
de ihesu as it is sayde next before abode & dwelled be
syde the crosse wyth other true louers of hym before
named / beholdynge our lorde ihesu contynually so
pytiously hangyng dede on the crosse bytweene two
theues. Lo thanne came many armed men oute of
the Cyte to warde theym the whiche were sent to brake the legges of
theym that were cruyfyed: and so to sle theym all oute/ and bery the
bycause that the bodyes shulde nat abyde there hangyng vpon the cros
se in the Sabbot day: And thanne anone rose vp our blesyd Lady: &
all other wthy her. and belyly loked and sawe theym come but what
to do they wylt nat. wherfore they felle into greate sorowe and dredc
and namely our lady: spekyng to hyr son in thys maner. My dere
son what may be cause that all theyle armed men come ageynie what
woll they do more to the. haue they nat slayne the my dere son. I had
hopede that they had ben fylled wthy that they haue done to the. But
as it semeth to me yet they pursue the dede: And I wote nat what I
may do. For I may help the nomore than I myght delyuer the fro the
deth But I shal abyde and se and pray thy fader that he make them
soft and easly to the. and ther wthy they all fyue yede / and stode before
the crosse of our lorde. Than came the foresayde armed men to theym
wyth great woodnesse and noysse / and scyng the theues yit lyngie:
wyth great yre they helved and brake dyspytously theyre leggys and
sollewe theym / and kest theym anone into some dyche there nere bes
yde / and after tourned theym ageynie and came towardie our Lorde
Jesu. wherfore our lady dredyng leest they wolde do in the same ma
ner to hyr son. And therthorughe snyten wyth sorowe of hert wthy
for ih. she crade nat clyns but go to hit best armure. that is to saye hy
kyndely mkenesse and knelyng do wne before theym & spredyng hyr
handis wthy an hys boyce and wepyng thare she spake to the in this
maner. Goode bretherne I beseke you for almyghty goddes loue that
ye torment me nomore in my dere son for sothely I am his sorowfull
moder/ and as ye knowe welle bretherne I neuer offred you nor dyd

B A

any wronge to you. But though he it so be that my son seemed contrary
ous to you ye haue slayne hym: and I forgyue alle wronges and offe-
ce: ye and the deth of my son. Wherfore do me nowe that mercy that ye
brake hym nat as ye haue done the theues: so that I may bury his bo-
dy alle hole: for it nedeth nat sythe as ye se that he is fully dede & was
a lōge tyme nowe passed. And therwythe John and maudeleyne and
hyz other lysters knelynge downe wyth our lady besought that same
tyme wyth hyz sore wepyng: O lady what do ye. ye loue you to the
fete of them that be moste wicked & pray them that haue no regard to
any gode prayer. Suppose ye to bothe by your pte them that be mo-
ste cruelle/moste wycked & wythout pte: or to ouercome them that be
so proude wyth mekenesse. Nay: for proude men haue abhomynacion
of mekenesse: ye trauayle in beyne: And therwyth one that was called
Longyus and was that tyme wycked and proude but after a true lys-
uer & Martyr: despysyng theyz wepyng and prayers with a sharpe
spere opened the syde of our lord Jesu and made a great wounde out
of the whyche anon ranne togeder both blode and water. And therwy-
the our lady felle downe in swounyng halfe dede bitwene the armes
of maudeleyne. And than John myght nat bere that great sorowe to
re to hym a mannys herte/ and rylyng ageynst them saide ye wycked
men why doo ye this cruelte: Se ye nat that he is dede: why Wolde ye
also sle this woman his moder Goo nowe your wey for we shal bury
hym. and therwyth as god Wolde they went theyz way. Than was
our lady exyted and so rose as it had ben fro slepe: askyng wher was
done more to hyz son and they sayde no newe thynge more ageynst hi
And after she had caught spyyt & beholde hyz son so greuously woun-
ded: was also wounded in the hert wythe a newe wounde of sorowe
Seest thou nowe howe oft tymes our lady is this day dede. Soothly
as oft as she haue done ageynst hyz son any maner of peyne wherfore
is nowe fulfilled in hyz that Symeon sayde to hyz prophecyenge lon-
ge before: Hys swerde shalle perce thoroouge thyn owne soule, that is
to say the swerde of his passion and sorowe and that befelle oft tymes
in this day: But nowe soothly the swerde of thys spere hath pced both
the body of the son & the soule of the moder. After this they lat downe
al besyde the crosse: but what they shalle do they wote nat. For they
may nat take downe the body and bury it: bycause they haue neyther
strength nor instrumentys apte therfore: and for to go awaie fro hym
to hangyng they dare nat and longe abyde there they myght nat bycau-
se that the nyght was corie on them: Here mynst thou se in what so-
rowe and perplexyte they be. O benygne lord Jesu howe is this that
ye suffer your dere moder chosen before alle other that is the myrroure
of the worder: and your spccyalle testyng place so to be tourmentid &
troubled that vnnethes she hathe any spyyt to lyue, and tyme it were
that she had some maner of rest and releasynge of hyz so: owre.

Tuaz ipsius
aiam ptransi-
vit gladius.

¶ Of the takynge doþne of our lordes body fro the crosse: at the euen
longe tyme.

Caplin. xlvi.



In the mene tyme that our lady & John & other befor
re sayde were in so great pplexi
te and desolacion: as it is sayde
they loked towarde the cyte oft
stromes for drede and than sawe
they many other comyng to
warde them by the way: the
whyche were callyd Joseph
of armathye & Nychomedē bri
gyn wyth them dyuers instru
mentes wyth whiche they shul
de take doþne the body of Ie
su fro the cros: & also they brou
ght an hundred pounde of my
re and aloyes for to anoynt his
body & so hurycd it. And than
they al rose vp wyth gret drede
that knowige what they wold
do. O lord god howe great is soþwe this day. Than John takynge
hede to them that were so comyng sayde to our lady: Soþly I see
comyng there Joseph & Nychomedē. And than our lady caught spy
ryte and was greatly conforted & sayd blessed be our lord god that ha
the sende vs helpe at our uede: & hath mynde of our soþwe & hath nat
forlaken vs in our tribulacion. Gode son John go ageynst them & wel
come them for I wot welle that they come to our socour. And anone
John went agaynst them and whan they met one clapped another
wyth wepyng terys and myght nat speke to other a great whyle for
tendernesse of copassyon and soþwe After that they had walkyd forþ
alytelle whyle and dreve nere towarde the crosse. Joseph asked who
was there wyth our lady: and howe it stode wyth the other dyscyples
and John answeryng tolde them who was there wyth our lady but
of the dyscyples he coude nat for he sayde there was none of them sene
therre that day/ farthermore at theyre askynge he tolde al that was do
ne ageynst our lord: & al the pessle of hys pallyo & whan they cam ne
re the place: knelynge doþne & wepyng they honourcd our lord Ie
su. & after myryng togeder our lady & hys systers & maudeleyne recey
ued theym worshypfully wyth knelynge and loþe bolwynge to the
erth and they ageyn warde knelynge and worshyppinge wyth great
Wepynge stode so togeder a great whyle or they myght speke. But at
the last our lady began to speke to them & sayde, Soþly frendes ye ha

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Wepynge stode so togeder a great whyle or they myght speke. But at
the last our lady began to speke to them & sayde, Soþly frendes ye ha

ue done welle that ye haue mynde so of your mayster for he loued you welle. And as I knowlege playnlye to you it seemed to me that there was a newe lyght ryle at your comige: for before we wylst nat what we myght do and therfore god quyte you and they sayde ageynward we be sorw ywyth alle our hertes: for alle these wronges and malyce done agaynst hym for as we se welle the wycked men haue the maystry agaynst the ryghtwyse man: and we wylde ful gladlye haue delyuered hym fro so gret injury if we had myght: but at the leste we shal do this seruyce to our lord and mayster that we be come for: & thā made they them redy to take hym downe. Take nowe gode hede i maner as I haue sayde before to the maner of takyng downe: There are set two Ladders on the sydes of the crosse one agaynst another & Joseph goeth vp on the ladder stondyng on that hande on the ryght halle: & besyeth hym to drawe out the nayle of that hande out it is ful hard for the nayle is great and longe and harde dryuen into the tree & wythout great thurstynge downe of our lordes handes it may nat be done: but that is no force for our lord knoweth that he doth al truly and wyth gode entent and therfore he accepteth his dede: & whan the nayle was drawen out John maketh sygne to Nichomedē to take it hym prouely so that our lady se it nat for dysconfortyng. And after in the same maner Nichomedē draweth out the nayle of the lefft hande and taketh it prouely to John. And thanne Nichomedē cometh downe to draw out the thyrde nayle of the feete: and in the mene tyme Joseph suslyneth the body Sothly wel is hym that may suslyne and clyp that holest body of our lord Jesu cryste. Therwyth our lady takethe in hyr handys reuerently our lordes ryght hand and beholde the it & layethe it to hyr iyen & deuoutly kylleth it soze wepynge & syghyng. & whan the nayle of the feete was drawen out: Joseph cam of softly & al layd to hand and toke our lordes body & so layde it downe upon the erthe and our lady toke the hede & the shulders & layde in hyr arme. But maude leyne was redy to take & kylle the feete at the whiche she founde so moche grace before in hys lyfe. Other of that company stode about beholdinge and al makyng great lamentacyon vpon hym after the prophesye that thanne was fulfylled: sayng that they shulde make sorowe vpon hym as vpon the onely begotten chylde & namely his blesyd moder alle tymes soze wepynge: and than sorowful beholdinge the wounes of his handes and feete: and spesyally that horryble wounde of his syde: nolwe takyng hede to one: and nolwe to another and seyng hys hede so foule fured wth his heare to drawen wth sharpe thornes and his louely face al dyffouled wth spytte & the heares of his berde drawen away fro his chekes: as the Prophete yslaye speketh i his parson thus: I gaue my hede to them that smyte it: and my chekys too them that drawe the here away.

¶ Of the buryenge of our lord Jesu at complyng tyme, Capitulm. xlviij.



gestyon of Johū: oure lady as wyle and discrete thynkyng that she was comyted vnto hym by our lorde wolde no lenger lete his beryng; but blesyd the holy body and lete theym dight it. And Johū Ioseph and other beganne to anoynt and wrape it as the maner and custome of the Iues beryng. Neuertheles our lady kept alwey the hede in hir arme for to dight that hit selfe: and maudeleyne the fete: and whan they had dight the legges and came nere to the fete maudeleyne sayde I pray you late me dyght the fete at the whiche I fonde so moch grace/and they suffryng he askynge she heid the fete and loked vpon theym wepyng and almost faylyng for sorowe: and right before as she in his lyfe wasshed theym with terys of cōpunction: nowe moche more she wassheth them wþt terys of greate sorowe and in warde cōpallyon. For as he very soþfastnesse wytneþe of hit: she moche loued and therfore she wept moche and namely in this laste seruyce doynge to hit maister and lorde so dede piteously: vñnetheſe for sorowe myght hit herte abyde in hit body. For she wolde full gladly iauge dyed there at hit lordes fete. She ſaw euer other remedy: but ſhe besyethe hit with al hit myght nowe at the laste seruyce to hym the whiche was ful vncouth to hit for to dyght hys body in the best maner that ſhe may. but nat as ſhe wolde. For ſhe hathe neyther mater wherof/ nor tymie thereto: but neuertheleſſe in maner as ſhe may ſhe wassheth his fete wiþ terys/ and after d. uotly wypethe theym/ and kylsethe theym/ and wrappeth them in clothes in the best maner as ſhe can whane they haue this done and dressyd the body into the hede they loke too our lady that ſhe wolde perfourme hit parte. and thanne beganne they all incly for to wepe and make sorowe. Thanne ſhe ſayng that ſhe may

After a lytel whyle lynnge the body of oure lorde ihesu crist byt wene his moders armys as it is sayde it dwe to wardys the nyght. Ioseph p̄aiſed our lady that ſhe wolde ſuffer the body to be dight after the maner of Iues and beryed: but ſhe was lothe thereto and layde Gode bretherne take nat ſo lone my chylde froo me: rather bery me wþt hym. Thanne sayde Johū my dere moder late vs al ſent to Ioseph and Nychomede and ſuffer our lordys body to be beryed. For ellis by occasyon of to moche tariyng ye myght fal lightly in daungere and flaunsder of the Iues: and at this ſug

no lenger dyfferre setteth hyz syght vpon the face of hyz son & spekethe
 to hym in this maner. My swete son I holde the here nowe dede i my
 barne; and as I se we must depart bodily but harde is the departyn-
 ge of deth. Here before was a lykyng comersacyon bytweyne vs and
 we were lyuyng amouge other men euer wythout pleynte & offence:
 thoughe it so be that thou art slayne nowe as a wycked man; and I
 haue serued the truly and thou me but in thys sorowfule batayle thy
 fader wolde nat helpe the and I myght nat wherfor thou forsoke thy
 selfe for the loue of mankynde that thou woldest ageynby: but ful hat-
 de peynfull and dere is this bienge: wherfore neuerthelesse I am glad
 for the helthe and saluacyon: but in thy passyon and deth I am ful hat-
 de tourmented: for I wot welle that thou dydest neuer synne: & that
 thou art slayne wythout defaut thorugh that foule and horryble deth
 wherfore nowe my dere son our bodily felawshyp twyneth & nowe
 must I nedys be departed fro the and so I shal burye the. But wher-
 ther shal I thy moste sorowfule moder after that go. and where shall
 I dwel: my dere son how may I lyue wythout the Sothly I wolde
 fayne and gladly be buryed wyth the: so that where so euer thou wes-
 te I myght be wyth the. But syth I may nat be buryed wyth the bo-
 dely at the leste I shalbe buryed wyth the gostely in mynde: wherfore
 wyth thy body in thy graue my soule shalbe & therfore that I commē-
 de & leue to the. O swete son howe sorowful is thys deptyng & ther-
 wyth of great habundaunce of terys she wasshed moch better his hede
 than maudeleyne dyd before his fete: than she wyped his face & kysled
 it and after wondre his hede in a Sudary: and so sygned & blesid hym
 and al togeder honouryng and kyslyng his fete toke hym vp & bare
 hym to the graue our lady beryng the hede and maudeleyne the fete &
 other the myddyl parte. There was nere that place of the crosse the spa-
 ce of a ston cast a newe graue: wherin no body was buryed before &
 therin wyth great reuerence knelyng they layde hym wyth gret ligh-
 ynges/ sobbynges/ and wepynges, and after he was so buryed: & hys
 moder had geuen hym hyz blesinge they layde a great ston at the doze
 of the graue & went they way towarde the cyte that is to say Joseph
 and his felawshyp. But Joseph at his goynge spake to our lady and
 sayde: My lady I pray you for goddys loue: & for the loue of your son
 our mayster: that ye vouchsaue to come & take your harborowre i myn
 hous. For I knowe welle that ye haue none hous of your owne: for
 al myn be yours: & in the same maner Mychomede prayd on his syde
 & the louely estlynnyng to them answered and sayde: that she was to
 mytted to the gouernayle of John. wherfore they than prayed John
 the same & he answered that he wolde lede hyz vnto mount syon whe-
 re they mayster souped on the day before at euen wyth his Discypples
 & there wolde he abyde wyth hyz & so they lowly saluyng our Lady
 and worshyppynge the sepulcre went forth on they way.

What was done of our lady & other after the buryenge of our lorde
Iesu cryste.

Caplin. xlviij.

And whanne it drewe towarde the nyght John spa-
ke to our lady & sayde. It is nat honest for to dwelle
here lenger & for to come into the cyte in the nyght:
Wherfore if it be your wylle go we hens and tourne
we ageyne & therwyth our lady ryseth vp & with al
them knelynge blesyd & kyssed the Sepulcre & sayde
My son I may no lenger stande here: but I comede the to thy fader: &
than lyfinge vp hyz iyen to heuen wyth eterys: & in warde affecciō sayd
to the fader. Almyghty euerlastige fader I recommende to you my son &
my soule the whyche I leue here with hym: & therwith they began al
to go theyz way. & whan they cam to the crosse: there she kneled down
& honoured the crosse & salde. Here made my son his ende: & here is his
precious blode & so dyd al other. for thou mayst thynde & vnderstonde
that she was the fyrt that honoured the cros: & she was the fyrt that
honoured hyz son boorne: & after fro thens they toke the way towarde
the cyte: & oft by the wey she loked ageyne towarde hyz son & whan
they cam there as they myght no more se the croſe our lady: & al other
kneled & honoured it weyng: & whan they cam nere the cyte our La-
dys systers couered hyz face in maner of a mournyng wydowe and
they went afor: & cut lady cam after bytweue maudelyne & John so
couered the face Than maudelyne at the entryng of the cyte desyrige
to haue our lady to hyz hous before the takyng of the way that lad thy-
der warde: she spake to our lady & sayde. My Lady I pray you for the
loue of my mayster your son that ye wylle late vs goo vnto our owne
hous into Bethany/where we may best abyde. For as ye know right
welle my mayster loued wel that place and gladly cam oft tymes ther
to/and that hous is yours wythe alle that I haue. Wherfore I pray
you that ye wylle come and here they beganne to wepe. But our lady
holdynge hyz peas and makyng sygne to John to answere and mau-
delyne prayng hym for the same mater he answe red and sayde it is
more semly that we go to mount Syon namely for so we answe red
and sayde to our frēdes. Wherfore come yerather wyth hyz to that pla-
ce. Thanne sayde maudelyne vnto John: ye know we well that I wyl-
go wyth hyz whether se euer she go: and that I shalle never leue hyz
After whan they cam into the cyte ther cam on every syde maydens &
gode matrons to hyz: goynge wyth hyz and sorowynge: and conforti-
ng hyz in theyz maner. And also goode men that went by hadde great
compasyon of hyz and were styred to weyng and sayde. So thlye
this day is done greate wronge by our prynces: to the son of this Laz-
dy: and god hathe shewed greate tokens and wondres by hym Ause

theym what they haue done/and whan they came nere the place theze
they wolde rest, oure lady bowynge louly to the ladyes that came w^e
hir and thankynge theym. they ageynwarde to hir / toke their leue of
other makyngre greate lamentacyon and sorowc. And than oure lady
and maudeleyne and the other sylsters of our lady yede into that hous
And Johⁿ after he had voyded the other w^eomen / and thanked them
shette the doze after theym. Channeweyngre so al them selfe toges-
der: our lady lokynge aboute the hous: and myssyngre hir loued sonne
Iesu wyth great sorowe of herte compleyned hir and sayde. O Johⁿ
where is nowe my dere son: that so hys spesyal affection had to the. O
maudeleyn where is thy mayster that so tenderly loued the: & thou so
gladly seruedest hym. O my dere sylsters where is nowe my son: soth-
ly he is gone awey fro vs/ he that was all our ioy and our conforte / &
also the light of our iyen, ye soothly he is goone and that wyth greate
anguylshe and peyne as ye all sawe. And that is that encreacethe my
sorowe; that in all his peyne we myght nat helpe hym. hys discyiples
forsoke hym, his fader almyghty wolde nat socoure hym. and howe
sone all these thynges ageynst hym were done, ye knowe / & haue sene
Was there euer any thefe or wro^tst doynge man so lone damped: and
put to so pyteous deth. For lo the last nyght he was taken as a thefe,
and erly in the morowe brought before the Justice. at tyerce damped
at syxt on the crosse hanged. at none dede and nowe beryed. O my de-
re son a bytter departyng was this and a sorowfull mynde is this of
thy soule and horryble deth. Than Johⁿ prayed hir to stynte of such
sorowfull wordes and to ceas of hyz weprynge/and conforted hir in the
veste manere that he myght. And thou also by deuoute ymagynacyō
thou were there bodily present/ confort our lady and that felawshyp
prayngre theym to ete somewhat: for yit they be fastynge / and after to
slepe: but that I wro^te was full lytell/ and so takynge their blesynge
go their wey at this tyme.

CWhat our lady: and other dyd wyth hir upon the saterday
Capitulum.

xlii.

EWly in the morowe upon the saterday stode i the foressayde hous
the gatys sperde. our lady/ Johⁿ/ and other w^eomen before na-
med in greate mournyngre and sorowe, hauynge in mynde the greate
trybulacions and anguylshes of the day before nat spekyng: but by
tymes lokynge on other in maner as they done that ben o'erlayde wi-
th greate myschif and sorowe: and knowen no confort: nor no socoure
And therwyth they herde one knocke at the gate: and than they dres-
sore, for all thyngre in that tyme they dredde bycause that their lyker-
nesse and confort was away. Neuerthelesse Johⁿ went unto the doze
and understandynge that it was Peter / and tolde theym so. & our la-
dy bad vndo the doze and late hym in. & Peter comyngre in with gre-

ate shame wepyng and lobbyng saluted our Lady and other. But nought spake. And therwyth they all beganne to weape and myght nat speke for sorowe. A lytel whyle after came other dysciples one after another i the selue maner at the begynnyng makyng sorowe and wepyng, but at the last whan they cellyd of wepyng: and beganne to speke of their lorde. Peter first sayde in this wyse. I am ashamed & confounded in my selfe and shall nat by reason speke in your presence or appere in the sight of men, for as moche as I lefte so cowardly and forsoke so vterly my lorde that loued me so moche. And in the same maner all other snytynge their handys and so wepyng accusyd & reprehendyd theym selfe that they had so left ther lorde: than our lady conforted them sayde. Our goode lorde mayster / and our true heerde man is gone fro vs and we be left nowe as faderles chyldren. But I hope truly that we shall sone haue hym ageyn. And ye knowe well that my son is benvyne and mercyfull blyssyd mote he be: for he loued you well. and therfore doubt nat but that he shalbe well reconcyled vnto you/ and gladly he shal forgyue all the trespass/ and all offences for sothely by suffraunce of the fader the malyce ageynst hym was so greate/ and the woodnesse of his enemynes so stronge and so myghty: ye myght nat haue socoured hym though ye had abydden styll wyth hym, & therfore drede nat all shall be well. Chan answered Peter and sayde. Sothely as ye say so it is: For I that saue but a lytel of the begynnyng was wyth so great drede smetyn in the porche of cayphas hous: that vnethes wende I for to haue escaped the dethe. and therfore I forsoke hym and had no mynde at that tyme of the wordes that he hadde sayde to me before tyl he loked on me. And maudeleyne asked what tho wordys were. He answered & sayde to theym howe he told hym before that he shulde for sake hym and what tyme / and so for the he tolde all his wordys spoken to them. and specyally that he tolde be fore many thynges to them of his passyon in that souper tyme that he made wyth them the thursday at cuyn. Chan our lady sayde that she wolde gladly here of that processe that befell at that soupere. And Peter made syne to Iohn that he shulde tell that processe. And Iohn telleth all that was done and sayde. And after too Peter he tolde all the processe of his passion as he desyred. and so what of these thynges and of other done by our lorde ihesu amounghe theym they tell vnto other. Nowe one and nowe another. as it cometh to their mynde: dryuyng away all that day in such maner talkynges of our lorde ihesu crist. O lorde howe attentyfly and besily maudeleyne lysned to tho wordes: but moche more our lady saynge often sythes at the ende of a processe. Blesyd be my son ihesus: namely behanne she and maudaleyne herd of the makyng of the sacrament/ and howe he gaue them in the fourme of brede his owne body to ete / and in the fourme of wyne his blode to drynke. sothly that I trowe with soucreyn maner eyle ther hertis

¶ it

meltyd into lykynges sorowe / and sorowfull lykynges brykyng out on
Wepynge and shedyng swete terys for that hye brennyng loue that
she shewyd vnto man louereynly in that excellynge and passyng
Worthy dede of charyte. But nowe passyng ouer soo shortly of thys
medytacyon at thys tyme. More ouer take heede and beholde theym
this day in greate sorowe and drede: and hauie compasyon of theym
if thou canst. For what it is to see howe that the lady of all the wortilde
and the prynceesse of holy churche and cheueteyne of goddyns people / be
nowe so in drede and sorowe stoken and hydde in that lytell hous nat
knowynge what they may do. nat hauyng conforte but only in that
comonyng of the wordys & dedys of hit lordes iesu cryst. Neuertheles
our lady stode alwey sadly in a restfull and peasyble herte / for she had
euer a certeyne hope of the resurrectyon of hit blesyd son. And therfo
re holy churche maketh mynde specyally of hit every saterday by that
in that day stode only in hit the feyth of our lordes ihesu that he was ve
ry god. Neuertheles she myght nat haue fully ioy bycause of the myn
de of his harde deth and of his bitter passyon. Whanne the sonne was
gone downe & it was lefull to wortke, marymaudeleyn & another ma
ry wþt hit went forth into the cyte for to bye maters able for to mas
xe oyntment of: as they had somwhat done on the fryday before into
the sonne settynge. for by the lawe they were boide to kepe the sabbat
day fro the sonne rest of the day before / into the sonne rest of the same
day. Nowe take heede and beholde them howe they go wþt sorowfull
therin maner of desolate wydwes to some apothecary or spycer / the
which they had knowlege of that he was a gode deuoute man / & that
wolde gladly fulfyll their wyll & desyre in that partie. And whanne
they had chosen the best oyntmentys that they coude fynd & paide ther
fore they went home ageyne: wþt kynges theym in the best maner that
they coude. And so mayst thou se howe deligently and truly they wot
che & traueyle for their lordes wþt wepynges and sighynges amonge
& howe our lady and the apostels stonde and beholde: & parauenture
helpe amonge. and whan it was nyght they ceasyd and yede to rest
suche as it was. And so this may be the medytacyon for the saterday
touchyng our lady and other women and the apostels.



ne into helle & belyted his chosen soules there: and that nat as seruauis
tys but frendys of hym that was lorde of all. And than all the holy fa-
ders in his comyngе syldc wyrh great ioy and dylsse / and all sorowc
& myslkyngе alwey passed stode before hym in louynges: & songes of
appheccyes & psalmes that were before layde, & than fulfilled as they be-
wretten in holy wryt into the tyme that he wolde take his body agey-
ne: and rysle vp gloriouly fro deth to lyfe as it foloweth in pces here-
after. To the whiche lyfe for to rysle at the last with hym he graunt vs
our lorde ihesu that for vs dyed
on the crosse. Amen.



¶ Of the glorious resurrectiōn
of our lorde ihesu. & how he firsly
apered to hys moder as it may
be resonably trowed. Cap. I.

Her that the worthyest
prynce: and myghtyest
Conquerour Ihesus thorough
his bytter passyon / and harde
deth hadde be aquelshed / and
vterly ouercome that soureyne
tyraunt mannys enemy / &
his aduersary sathanas wyrh
all hys wycked hoost: as lone
as the soule was depicted fro the

D iii

body he went downe to that tyraunty's pryon helle: & right as in the soth he was lord of vertues & kyng of blysse. So by his souereygne myght & right wylnes he brake that prison & entred with vnspeakeable joy & blisse to his chosyn peple that there haue ben in distres many thou lande yervys before. & than was that prison tourned into a blissful para dyse thorough his plesance & all that blesyd felawshipe with myrth & joy that may nat be spoken or thought honoured & worshipped & than ked souereynly their lord that so graciouly delyuered them fro that thraldom of the fende & restored them to that blysse that they had forfeyt by synne: & so in ymnes & ioyfull songes of the ppreceyue fufylled fyfth. Adam and his pgenye & after Noe abraham moy ses and dauid wth all other holy faders & pphciys louynge & than kyng our lord ihesu contynued there wth hym & his blesyd angells into the tyme that liked hym to take them thens with vnspeakeable joy & myrth: & sette them in paradys terrestre / where that Enoch & Hely lyuyng in bodyes abyde the tyme of antecryst. the whyche also were souereynly conforde of his gloriouys plesance with that blesyd compa ny. And whan it drede to warde the day vpon the sonday that was the thirde day of his passyon. our lord ihesu spake to them all & sayde in these maner wordes. Nowe it is tyme that I rese my body from deth to lyfe. & I therfore nowe shal goo & take my body ageyne. And therwith they all fallynge downe worshyppinge hym sayde. goo our lord kyng of blysse / & sone after if it be your wyll come ageyne. For we delyce souereynly to se your moost gloriouys body to our souereyne confort. Comynge than our lord ihesu in soule wth a worshypfull multitude of angells to the graue where hys blesyd body laye vpon the sonday full erly before the full spryngyng of the day and takynge ageyne that body moost holy rose vp thorough his owne vertue & myght & went oute of that graue closed as he went first oute of his mo ders. Wombe cleene vrgyn in his natyuite without sorow or weinne of synne. And than abouthe the same tyme. that is to say erly vpon the morowe. marymaudcleyne. mary of James / & of Salame. takynge their leue first at our lady toke the wey towarde the graue wth preci ous oyntmentys. our lady dwellynge stylle at home: & makyng hys prayers in thys maner wyse. Almyghty god fader moost merciful & moost petyous as ye well knowe my dere son is dede and beryed. For soothly he was nayled vnto the crosse and hanged betwyxt two thcues and after whan he was dede I halpe too bery hym with myne owne handes whom I conceyued wythout corrupcion and bare hym withoute trauayle and sorow / and he was all my god / and all my delyce and all the life and confort of my soule: but at the last he passeth away fro me all to betyn and all to wounded: and all to rent: and all his enemyes resyn ageynst hym and scorned hym: and daipned hym & his discypples forsaken hym and fled fro hym / and I his sorowfull moder

myght nat helpe hym: And as ye know wel fader of petye and of mer
 cye that haue alle power and myght ye wolde nat than deluyer hym
 fro the harde dethc. But nowe ye may deluyer hym to me ageyne toly
 fe and that I beseke your hyc maiestie lo:de wher is he nowe why ta
 ryeth he so longe fro me, geode fader I pray you sende hym to me for
 my soule may nat be in rest vnto the tyme that I se hym: O my swet
 son what doest thou nowe and why abydest thou so longe or thou co
 me to me. Sothly thou sayde that thou shulde vpryse ageyne the thyr
 de day and is nat thys the thyrde day my dere son/aryse vp nowe alle
 my ioy and conforte me wyth thyn ageyne comynge whome thou so
 dysconfortest thorghhe thyn awaie passyng, & wyth that she so pray
 enge and swete terys shedyng: Lo fodeynly our lorde Jesu came and
 appered to hyz alle in whyte clothes wyth a gladdie and a louely cheare
 gretynge hyz on syde halfe in these wordes Salve sancta parens: that
 is to say: Heyle holy moder. And anone she tourned hyz and sayde: are
 thou Jesu my blesyd son: And therwyth she knelynge down honou
 red hym: and also he ageyn warde knelynge and sayde my dere moder
 I am he and am vprysen: and lo I am wythe the: and after bothe ry
 synge vp kyssyd louely other: and she wythe unspeakable ioy clypyng
 hym sadly rested al vpon hym / and he gladly bare hyz vp and kyltey
 ned hym. After bothe syttinge togeder our lady beseley and curioslye
 beheldc hym in semblaunce and in handes and fete and alle the bodye
 wher he had the synges of the woundes before al stigie hym wheret
 al the peynes and sorowes were awaie. And he answered and sayd ye
 sothly worshypful moder all sorowe is awaie fro me/and deth and so
 rowe and al peynes and anguysshes I haue vterly ouercome: so that
 I shalle never from hens for warde fele ought of theym. And than sal
 de our lady. Blesyd be the holy fader that hathe gyuen the ageyne vn
 to me/ & his holy name be exalted loued & magnfyed euer without en
 de. And so they both louely and lykyngly talkige togeder made a gret
 ioyfull feste & our lorde Jesu tolde hyz the worthy thinges that he dyd
 in those thre dayes after hys passyon and howe he deluyered hys cho
 sen people fro helle and fro the deuyl. Lo thys is a souereine paske and
 thys is the ioyfull day that Davyd speketh of speyally: Hec est dies
 quam fecit dominus: exultemus & letemur in ea. Amen,

Chowe that maudeleyne and other maryes cam to the graue of ours
 lorde Jesu cryst.

Capitulum .II.

Ho I saydi before Mary maudeleyne & hyz two felawes toke
 theyz way towarde the graue of our lorde Jesu wythe precio
 oyntmentes. and whan they came wythout the gate of the Cyte they
 toke into theyz mynde the great peynes and the tourmentes of theyz
 dere and welbeloued mayster. And therfore in alle places wher any

thynge was notably doone ageynste hym/ or by hym they som what
 stode and abydyng knelyng downe and kyssyng the erthe syghyng
 and wepyng and in these maner of wordes saying one to another. Lo
 here we met hym with the great heuy crosse on his backe whan his de
 re moder stownded & halfe dyed. And after here he tourned to the wy
 men of Jerusalem that made sorowe for hym & farthermore here for
 werynes ouer myght he layde downe the crosse: & here it was that the
 wycked tourmentours byolently and cruelly put hym forth & strey
 ned hym to go faster: and here at the last they spoyled hym of hys clo
 thes: & made hym to goo alle naked & so cruellye nayled hym vpon the
 crosse & than with great sorowe & shedinge of terys fallyng downe vpon
 theyz faces they worshyped inwardly & kyssed deuoutly the holye
 crosse of our lord that was than besprent wyth his precyous fresshe re
 de blode. And farthermore they rysyng vpon & goyng toward the gra
 ue: sayde to other whos hal ouertourne to vs that gret ston fro the do
 re of the Sepulcre And therwyth they nyghynge thereto and inward
 ly beholdyng sawc the stoone ouertourned and an aungelle syttinge
 therupon and sayng to theym: Dreden nat ye seke Iesu: and so forthe
 as the gospelle telleth. But they for almoche as they fonde nat the bo
 dy of theyz mayster there as they hoped/ were soo dystroubled in theyz
 wyttes & abashed that they toke no hede to the aungels wordes/ but
 wyth great sorowe & dreden anon tourned ageyne to the dyscyples and
 colde theym that theyz lordes body was taken awaie/ & whyther they
 wyl nat/ And than Peter and John ranne toward the Sepulcre &
 wyth theym also the forelayd wymen & al they ranne for feruent loue
 to Ihesu sechynge theyz herte and theyz lyfe. But after the processe of
 the Gospelle Peter and John entryng the graue and nat fyndyng
 the body/ but onely the clothes that he was wrapped in and the Sud
 ry of his hede wyth great heuynesse they tourned home ageyne. And
 here we owe to haue inwarde compasyon of theym/ for soothly at this
 tyme they were in fulle great desolacyon and sorowe whan that they
 sought so theyz Lord and coude nat fynde hym/ nor wyl where they
 shulde seke hym more. Also here we haue ensaumple that often tymes
 before great ioycc. neth great dysconfort and sorowe the whiche is to
 be borne paciently for the tyme and euer Ihesu cryste to be sought &
 called on by deuout prater/ and feruent desyre vnto the tyme that he be
 fonde as the processe after folowyng shewethe more playnlye.
 For after the two apostyls were goone ageyne as it is sayde in maner
 of despayre: The forelaydenares abyde & loke est in the sepulcre than
 they sawe the two aungels syttinge in whyte clothes: and sayng vnto
 them: what seke ye hym that lyueth wyth theym that be ded. But
 yet toke they no hede to theyz wordes nor toke any coforte to the sight
 of the aungels: for they sought nat the aungels: but the lord of aungel
 ies. And for they fonde hym nat/ therfore the two felawes of Ihesus

deleyne alle heuy & disconforted wythdrew them & set theym dolync
somwhere alytelle belyde: makyng theyz mone to other: but Marye
maudeleyne wotyng nat what she myght do: for wythout hyz may
ster she coude nat lyue: & for she fonde hym nat there ne wylst nat whe
re to seke hym elles: she stode styl there wythout the graue wepyng: &
oft she loked in: for she hoped euer to fynde hi there as she helped to bu
rye hym: & than sayd the aungels to hyz wome why wepest thou who
me sekest thou: & she layde they haue take away my lorde & I wot nat
where they haue put hym: Beholde here the wonderfull wokyng
of loue. Alytelle before she herde of one aungelle that he was rylen: &
after of two that he lyued: and yet she had it nat in mynde: but sayde.
I wot nat: and al that made loue: for as orygene sayth hyz herte and
hyz mynde: was nat there where hyz bodye was: but it was there as
hyz loue was that is to say hyz mayster Iesu. And therfore she coude
nat speke: nor here but hym. And therfore befelle that what tyme she
wept so & toke no regarde to the aungels bycause of the feruert loue that
she had to Iesu that was lorde of aungels: hyz merciful mayster my
ght nat lenger holde hym fro hyz: but appered to hyz as it foloweth

CHo've our lorde Iesu cryste after hys resurreccyon appered to mar
deleyne.

Caplin, iii.

Our lorde Iesu spekyng wyth his blesyd moder at hisyfst ap
peryng to hyz: as it was tolde and sayde before: amonge other
louely comonyng tolde hyz of the great bessynes and feruent felyng of
maudeleyne & sayde that he wold go shew hym bodily to hyz to con
fort hyz: And our lady glad therof sayde. My blesyd son go in peas &
confort hyz for she loueth you fulle meche and ful truly & was fulle so
ry of your deth. But I pray you thynke to come ageyne to confort me
and so shal louely clyppynge and kyllynge hym lete hym go: and anon
he was in the gardeyne where maudeleyne was and sayde to hyz wo
mā whome sekest thou and why wepest thou Our lorde asked that he
wylst welle to that ende as saynt Gregor sayth that by hyz answere
in the menyng of hym the fyre of loue shulde be moe feruently kynd
led in hyz hert. Neuerthelesse she nat knowynge but alle dystract and
out of hyz selfe supposyng that he had ben a Gardyner sayde. Syr if
thou haft taken hym away: tell me where thou haft doone hym that
I may take hym to me. And thought our lorde was nat a bodily gar
dyner: neuerthelesse as the same clerke Gregor sayth. he was so i soth
gostely to hyz. For he it was that planted in hyz hert the plantes ofver
tue and true loue. And thanne our lorde Iesu hauynge compassyon of
hyz great sorow and wepyng therre called hyz by hyz homelye name
and sayde. Mary: the whyche worde sodynly heled alle hyz sorowe
and she thanne knowynge hym wythe vnspakable joy sayde. O rabi

that is mayster ye be that I haue so lōge sought: and why haue ye hyd
 you so longe fro me: And than anon she ran to hym and falling down
 to the erth wolde haue kyssed his fete as she was wont before by vnp-
 syte affeccyon to hys manhede that was than dedely: but nat so nowe
 after his resurreccyon: wherfore our lord wyllynge to lyft vp gosely
 hyz hert and hyz affeccyon to heuen & to the govhede and that she shul-
 de no more seke hym here in erthe in maner as she had done befor that
 he was dede: sayde: Touche me nat in that earthly maner: For I haue
 nat yet styd vp to my fader: that is to say I am nat yet lyfted vp into
 thy soule by true and parfyte byleue/that I am euen wythe the fadre
 ry god: and therfore touche me nat in that maner imperfyctely. But go
 and say to my brethern that I ascende vp to my fader and your fader
 to my god and your god. And farthermore our lord homely comon-
 ge hyz spake wyth in thys maner, Knowest thou nat wel my dough-
 ter that I tolde the before my passyon that I shuld rysle the thryd day
 fro deth to lyfe. And why woldest thou thanne so beseley seke me i this
 sepulcre. And she sayd sothly mayster I say to you that my hert was
 fylled wyth so great sorow of the bytternesse of your harde passiō and
 deth that I forgate alle other thynge and onelye thought on youre
 body dede & buryed: and on the place that it was buryed in: And ther-
 fore I brought uowe thys oyntment therwyth to haue anoynted your
 gloriouse body. Blesyd be your almyghty godhede wherthorughe ye
 wolde rysle fro deth and come ageyne to vs. and so the two true louers
 stode and talked togeder wyth great lykyng and Joye and she cury-
 ously beholdeth hys gloriouse body and asketh of hym what hyz lyke
 the: and he in alle thynge answereyd pleasyng to hyz pay/and farther/
 more thoughe our lord so straungely as it semeth answereyd hyz at the
 begynnyng byddynge hyz that she shulde nat touche hym. Neuerthe-
 les I may nat trowe but that afterwarde he suffred hyz to touche hi-
 & to kyssle both handes and fete or they departed. For we may suppose
 & godeley trowe that sythe he wolde so affectuously and speccyally after
 hys owne mōder fyſt before alle other vysyte and appere to hyz that
 he wolde nat therby in any maner distrouble hyz or make hyz more he-
 ry but rather i al poyntes confort hyz: and therfore the gode lord that
 is so benyngne and fulle of swetenes namely to alle tho that truly loue
 hym spake nat to hyz the forsayde wordes in straunge maner & boy-
 stously but in mystery she wyngē hyz parfyte affeccyon as it is sayde &
 wyllynge to lyft vp hyz hert holly to god and to heuenly thynge: as
 saythe saynt barnarde, Thanne sayde our lord that he wolde go fro
 hyz and vysyte and conforte other: And maudcleyke thanne tournyd
 somwhat in sorow for she wolde neuer haue ben departed from hym
 and sayde: O gode lord I se welle now that your conuersacyon wyl
 nat be wyth vs in maner as it hathen ben herc before: but gode mayster
 haue cuer mynde on me: and of the greate godenesse and homclynes

and the specyal loue that ye had to me: and so thynke euer on me gode
dere lordē god. and he answere dēde nat but be stedefast & trust welle
that I shalle euer be wyth the: And so she takyngē deuoutly hys bles-
syngē: and he vanysshēd awāy fro hyz: than she cam to hyz fclawes &
tolde them alle the forelayde processe: wherfore they were glad touchi-
ge his resurreccyon: but that they sawe hym nat wyth theyz: ihen they
were heuy and soray: But the gode lordē suffered nat theyz sorowe long
to last: but some conforted them as it foloweth hereafter

Chōwe our lordē Iesu appered to the thre maryes. Matheo vices-
mo nono,

Capitulū. llii.



E Aethermoore as the thre
Maryes went towarde
the Cyte: our curteys lordē Ies-
su metige w^e them by the way
mickely greted them saige heyle
to you and they so ioyful of his
presence that it may nat be said
felle downe at hys fete and clip-
pyd hym and kyssed hym with
ioy fulle of terys: and also spa-
ke wyth hym & he ageyne wy-
th the theym homelye wordes of
gostelye conforte: beholdynge
ther wyth his glorio^u body wy-
th the unspeakable ioy the whyche
they behelde the thyde day be-
fore wyth the souereynic sorowe.
And than our lordē Iesu saide
vnto theym. Go and say to my
bretherne that they go into Galyle: for there soothly they shalle se me as
I tolde theym before. Lo howe the mayster of mckenelle called his dy-
scyplies bretherne. He left never this vertue the whyche he souereynlye
loueth. And who so wylle haue swete understandynge and gostelye con-
forte in the forelayde processe and also in alle that folowethe hereafter
hym behoueth to make hym selfe by deuout medytacyon as he were
hodely present in al places and dedes as I sayde before,

Chōwe our lordē Iesu appered to Joseph of Arimathe as tellethe
the Gospelie of Nychodemus: and also to James the lassē as saynt Ihes
rome wytnesseth I passe ouer for alytelle frute of them.

Chōwe our lordē Iesu appered to peter: Luce. xxviii.


 Han whan maudeleyn and hit felawes were come home and tolde the dysciples that our lorde was vp reslyn. Peter that was most faruent in loue inwardly sorowynge that he saue nat hys lorde / & myght nat rest for his great loue/ toke his wey alone to warde the Sepulcre: for he wyl nat wher to seke hym ellys. And sone after our benyngne lorde Ihesus hauynge compasyon on of hys sorowe appered to hym in that wey and gretyd hym. Saynge Peas to the Symonde. And therwyth Peter slytyng hym sadly on the brest: & fallyng downe to the grounde wyth sore wepyngeleris sayde. Lorde I knowlege my great trespas in that cowardly I forsoke the. and often lythes denyed the. and therwyth he kyssed hys feete. And our lorde benyngly lystyng hym vp kyssed hym and sayde. We i peas and dzed nat for all thy synnes ben forgyue the. I knewe thyne infirmyte better than thy selfe. And therfore I tolde the befoore. But nowe goo and conforte and stable thy bretherne. and trust ye sadly y^e I haue overcome all your ennemyes. and they stode and talked home ly togeder. And Peter besily beholdeth hym/ and taketh the goode hede of all thynges and after hys bleslyng taken: he wente hoome ageyne wyth greate ioy: tellyng our lady and the dysciples what he had sene and herde. Of thys processe of the aperyng to Peter is nat expresyd in the gospel. But thus by deuoute ymagynacyon/ I haue sette it he re before other apperynges that folowen. For it semeth that holy churche holde as it is conteyned more playnly in the legende of the resurrectiōn.

Cōf the comynge ageyne of our lorde iesu to the faders: & of ther ioy full songe.
 Cap. lv.

Oure lorde ihesus after he departed fro Peter wyllyngc to velys te and conforte after his resurrection the faders of the olde lawe and other. the whyche he had anone after hys deth delyuered oute of the devyls thraldom/ and sette in paradys of delyces: he cam to them all gloriouys in whyte shynynge clothes wyth a greate multytude of aungels. and they seyng hym afarre comynge wyth the so greate blis se wyth unspekable louyngc / and ioy wyth songe of myrthe they receyued hym. sayngc in this maner. Lo our kyngc of blis cometh to vs & mete we wyth our sauour/ for nowe the holy day shyygeth vpon vs & therfore conse all and honour we as worthy is our lorde. And than all they fallyng downe to therth deuoutly honorted hym. And after risyngc vp and standyngc before hym reuerently / & meryly sange the holy psalmes of dauid that specially perteyned to his louyngc in this tyme. And whan it drewe somwhat toward the euyntyde. our lord iesu sayde to therin I haue compasyon of my bretherne / the whyche

ben wonder sorry for my deth: and for drede ben dispaypled as Shepe
that erre wythoute gouernour and sore they desyre to se me. wherfore
nowe I wolle go and shewe me to theym and confort theym/ and sone
aftir I shall come ageyns to you: and they all fallynge downe and ho
nouryng hym sayde. Lorde so be it at your wyll.

Chewe our lorde ihesu apperyd to the two discypleys goynge towar
dys the castell of Emaus.

Cap.lvi



The selfe day of the resur
rectyon as itwo discyple
s of our lorde Jesu went towar
dys the Castel of Emaus mour
nyng / and in maner despayre
talkyng togeder by the wey of
that befell the fryday before our
lorde Ihesu cryste came in ma
ner of a pylgryme/ and felawes
shewyd wyth them askynge the
questyons/ and answe ryng: &
tellyng theym swete wordys
of edyscacyon as the procelle of
the gospel of Luke telleth pleyn
ly. And at the last ben dravyn
and constreyned to ente: & dwel
wyth theym shewyd hym vns
to theym. and was knownen in
the brede brekyng. Here may we vnderstande & see the great goodnes
and the benygnyte of oure lorde ihesu cryst in many maners. first he
shewyd hys goodnesse in that hys faruent loue wolde nat suffer his be
loued dyscypyleys longe erre and be sorry. Sothely he is a noble & a true
frende/ a confortable felawe/ and a benygne lorde. For lo he ioyneth
and felaweth hym to theym homely. He askethe the cause of their so
rowe and heuynesse goodly/ and he expoweth the scripture to theyn
wysely/ and enflamith their hertys goostly. Consumyng all the rust
of mybyleue. Thus he doth wyth vs all goostly: For what tyme we
be in any perplexyte overlayde wyth heuynesse: or slouth: and we spe
ke and comon togeder of ihesu: anone he comith to vs confortyng vs
and lightynge oure hertys and enflamynge to the loue of hym. For
the best medecyne ageyns such goostly sckenes is for to speke of god as
the prophete dauid sayth: lorde howe swete be thy speches: & wordes
to my chekys repassyng hony to my mouthe. & in another place thy
speche is greatly enflamed as fyre thorough the wychynge of the hooly

goost & I thy seruauit loued it, & also to thynke on god & the gret goodnes of iesu heipeth moche in temptacion & disease as the selfe prophete sayth. Myne herte very hetyd with the ffe of cristys loue, & in my me dycacon of iesu shal brenne fyre of pfyte loue. Also we may se heere the goodnes of our lord iesu nat only in loue as it is sayde: but also in his psonde mekenes as if we take hede howe louily & mekely he goth wyth them: that is to say the hye lord of lordys with his symple seruants as one of them kepyng the mekenes i his body gloryfyed: shewyd before in his body dedly & gyuyng vs ensaunce to folow hym i that vertue. yet also here we may understande the mekenes of our lord iesu in that he made hymselfe so homely with tho two symple discyples the which were of lower degré than the appostels. But thys done nat proude for they woul nat gladly go & speke & be quersaut but wyth the that be of great fame & hye astate towarde the world. And yet farther more here is shewyd his mekenes i the thirde poynt ageynst proude me. For as we may se they woul nat gladly shew theiwr wyldome & theyr curyous wordys amonge swete folkys. But our soucrayn mayster of all wysdome hath no dideyne of swewe: for he sheweth his precuy wyl dome & hye mynisters nat only to two as nowe at this tyme: but also to one as he dyd before with the woman Samrytan. More ouer we may consyder the great goodnes of our lord iesu in all the pces of the gospel afore saide, that is to say howe he ensourmeth and specially take hede howe he sayneth hym to go farther to that ende for to kyndell & encreas their desyre & affeccyon to hym: & to be more faruently byde & withholde of them, & farthermore howe benyngly he entreteth & goth i with them: after taketh hede & blesseth it & with his holy handis bresketh & gyueth it to them & than sheweth hymself to theym. Thus he doth alway wyth vs goostly for he wolde be bedyn of vs to dwel wyth vs & drawe wyth faruent desyres devout prayers & holy medytacions, & therfore as he hath taught vs behoueth euer to pray & nat fayle but that we take in mynde the werkys of pety & hospytalyte: & howe it suffyseth nat to rede or here the wordes & the byddynges of god: but they be pfourmed in dede, as we may here of more pleyntly be ensourmed in the Omelye of saynt gregory vpon this gospel. At the laste oure lord iesus blylyng also to besyte & confort other dwelled longe wyth these discyples: but as soone as he had broken and gyuen the bredde he vanysshed away fro their iwen.

Chiche our lord Jesus appered to his appostels and discyples that were reclused for dede on the selfe day of his resurrection, Cap. lvi.



Hus whanne the two foresente dyscyples wer con-
forted in thys maner as it is sayde by the presence of
our lord. Anone for ioy they tourned ageyne to Je-
rusalem and cam to the apostyls and other dysciples
that there were preuey gadred: but Thomas abset
atolde them the foresente processe and herde ageyn warde of them that
soothly oure lord is rysen and hath appered to Peter and therwythe
sodeynlye our lord Ihesu entrynge into them and the gates closed
sode i myddes of them a sayde peas to you: Anon they fallyng down
to the erthe knowlegynge theyr gylt i that they had so forsaken hym
receyued hym w^r gret ioy: a than sayde he to them: Ryse vp bretheren
a be of gode confort: for al your synnes be forgiuen you. a so stondeth Ie-
su amouge hys dyscyples spekyng homely wyth them shewinge them
both his handes a his syde: a openeth theyr wyttes to understande cler-
ly holi scripture: a for to knowe soothfastly his resurrectioun: he asketh
whether they haue ought that is to be eten: a he etethe hemelyc before
thym a part of a rosted fyssh: a of a holly combe to preue his very ho-
dy p̄sent a rysen: after he bretheth on them a gyueth them the holly go-
ste. Lo if we take inwardly hede alle these foresente thynges ben fulle
sweter ful of gostely lykyng: for than were the dyscyples ioyful i the
syght of our lord the whiche were before hem heuy a didefull. Lord god
howe gladly they gyue hym that he asketh howe truly they scruyd a
mynystred hym a howe merte they sode about hi. But herewith be
holde we our lady his blesyd moder that was there p̄sent i that tyme
for to hyz were the dyscyples gadred: howe she taketh hede to al those
thynges done of hyz swete son with blystable ioy lytting by hyz
homely a scruyng hym ful gladly: a our lord taketh blythly hyz sers-
uyce a worshypeth hyz therwythe before the dyscyples: a yet moreoz
uer forget we nat here maudeleyne the beloued dyscyples a of the apo-
styls: howe she after hyz olde maner lytteth at the fete of hyz mayster
a beseily hereth his wordes i all that she may gladly a with gode wyl
mynystred. O lord Iesu howe worthy is that lytel hous a howely-
kyng a gracyous is it to dwel therin Soothly who so hath any deuo-
cion a gostely tasle: he may se a fele that there is n̄ we a great paske.
But our lord Ihesu stode but a lytel whyle wyth them: for it was
nere the cuen: And neverthelesse we may suppose that they wythe alle
the instaunce that they coude helde hym there as longe as they myght a
namely maudeleyne lothe to depart fro hym a pauenture wyth a reue-
rent boldenesse she helde hym by his clother: for our lord was clothed
wyth the whytel clothes of his blysse: a soothly if it so were that ma-
udeleyne sooo helde hym: it is no doubt she dyd nat that presumptuously
but truly and mekely in al moche as she was sooo trulye louyng hym
and sooo trulye beloued of hym: and therfore that dyspleased nat our lord
Iesu. for it is his wylle to be holden and drāven by seruēt desyre

as it sheweth in the fo;sayde t'wo discyplies the nexte chapter before.
At the last our lord doyng reuerence vnto his moder/ and takynge a
gynwarde reuerence of hit blesynge theym all passyng a wey from
theym, and they fallynge downe besought hym of his lone comynge
ageyne. For they dwellyd euer in his ablence hungry & also thristy of
their swete lord ihesu cryst of whome before they were wonte for too
haue so greate copy. And therfore no wonder though they ofte sythes
wyth lighinges and faruent desyres clepyd hym ageyne In all these
foresayde apperynges of our lord ihesu cryst. the whyche were done
on the same day of his resurrection is great maner of goostly Joy and
solempne paske, who so inwardly tastech them. But the more harme
is there be many that here them wyth bodily erys: but se we that tast
theym wyth goostly sauour: and the cause is for they fele nat goostly
Joy in his resurrection. For soothly I beleue who so coude haue iwar
de compassyon of the peynes that our lord suffered for man: he shulde
haue a ioyfull paske in all the foressayde processe of hys resurrectyon.
And that shulde fall eury sonday to hym that the fryday and the las
terday dispose hym in a hole mynde wythdrawen from worldy and
fleschly lykynges/ and bayne and curyous thynges haue true empas
on of the passyon of our lord ihesu as the appostel wytneseth: saynge
that if we be felawes and partyners of the passion: we shalbe ptyngers
of the consolacions and confortes. Saynte Barnarde in a sermon of
thys feest of paske accordynge vnto this purpos sayth in this sentence
that all cristen men that be true membes of cryst shulde folowe hym
that is ther hede: in these thre dayes. that is to say the fridai. the why
che he suffered penaunce and henge on the crosse into the tyme he was ta
ke downe with other memrys handys. Also the saturday in whyche
his body rested and lay in the sepulcre. and the thirde day that was y^e
sonday whanne he rose from deth to lyfe.
Byght so all cristen men shuld folowe hym: first on the saterday that
is to understande all the tyme of our bodily lyuyng in thys carefull
Worlde hangyng on the cros by penaunce doyng & mortysyng the
selfe vnto all lustys and lykynges of the flesch/ and the worlde. And
on the seconde day. that is to say whan they be dede thei bodyes rest
in the graues. so that on the thirde day of the resurrectyon that shalbe
the day of dome: they myght rysle in body/ and soule to cuerlastyng
lyfe. But now more pety is the moost part of theym that bere vntus
ly the name of cryst: men practyse and vse a fourthe day thit was ne
uer made of our lord ihesu: but of the seconde in the whych at thys hos
ly tyme they tourne ageyne to all the lustys of the flesch/ and synnes
that they vslid before lente: the whyche is as the fryday/ and soo they
go downe wylfully from the crosse/ or they be taken downe by god: &
by his aungels nat folowyng ihesu cryst neyther in that daye. For
in this day that is paske. that is as moche to say as passyng forth/ for

as moche as our lorde thanne passe the forthe fro deth to lyfe wythou
tournyng ageyn: for he shalle neuermore dye/but they passe nat forth
but tourne ageyne to gosly deth: and so make theyn the fourthe day
fally as it is sayde: in the Wyche they tourne ageyne to byces and syn-
nes that they vscd before and here before is al theyz joy in thys holy ty-
me of paske fleschly and bodely and nat goostly as it shuld be wythe
true in warde joy of crystes resurreccyon: that is sothfastnes ensaum-
ple and ernest of our resurreccyon to come whanne we shalle ryse i bo-
dy and soule to lyfe euerlastynge. And thus moche suffyseth to be say-
de at thys tyme touchyng this holy paske day,

Chowe our lorde Jesu appered the eyght day after hys resurreccyon
to hys dyscyples thomas present Jo. xii. viii. Capitul. I viii.

Whanne the eyght day of his resurreccyon was come our lorde Je-
su appered ageyne to his dyscyples in the forsayde place: and the
gates closed: where Thomas was thanne present wyth theyn: that
was nat so the fyfth day before sayde. And after whanne hys felawes
had tolde hym howe that they had sene theyre lorde: and he nat byle-
uyng: but if he myght touche hym as the processe of the gospell playn-
ly telleth. Whanne the gode herdiman of hys arryng shepe bely and ha-
uyng compassyon sodeynly stondyng in the myddes of theyn sayde
Pcas to you. And therwyth tournyng hym spesyally to thomas say-
de. Put in thy synger hyder and se and touche my handes: and bryng
forthe thy hande and put it into my syde/and be nomore of mysbys-
leue: but fro hens forth truly byleuyng: And thanne reuerently Tho-
mas knelyng downe both wyth joy and dide touched his wondresse
as he bad i sayde: My lorde & my god: he salwe hym man & byleuyd
hym god and thanne also he knowleged hys gylt in that he had forsa-
ken hym as other dyd also. And than our lorde goodely takyng hym
up sayd dide nat al thy synnes be forgyuen. And thys longe doubt: &
mysbyleue of Thomas was of the great godenes of our lorde Ihesus
cryste in that maner suffred for our profyte vnto the more open prefe-
and certeync of hys very resurreccyon. And we may see here the great
benygnyte mckenesse and feruent loue of our lorde Ihesu cryste in that
that he sheweth to thomas and to his other dyscyples: so openlye hys
woundes for to put away from theyz hertes alle maner of derkenes of
mysbyleue to the to theyrs & oure bodyes the steppes of hys woundys:
for thre skylles: i hat is to say: fyfth to conseruynge of the feythe of hys
resurreccyon to the dyscyples. And secondly for to shewe theyn to the
fader whan he wyl pray for vs: to make hym pleased to vs for he is our
spesyalle and moste souerayne aduocate in that partie. And the thryd
skylle is for to shewe theyn at the day of dome to the reproved people
vnto theyz confusyon/and so standeth our lorde wyth his blesyd mo-

der and maudelyne and his discyple as longe as hym lyst comonige homely wyth theym in maner as it is sayde in the next chapter, to be had in contemplacyon. And than at the last he bad theym go into galye to the Mounte Thabor as it is sayde: for there he sayde he wolde speke more wyth them: and than gyuynge them his blesynge he passed away from theym.

Chowe our lordes iesu appered to his discyple in Galyle. Cap. lx.

After the discyple were gone into Galyle as our lordes badde: there he appered to theym ageyne & sayde there is gyuen to me all the power in heuen: and in erthe. So nofere and teche all maner of people baptysyng them in the name of the fader/ & son/ and holy goost and techyng them to kepe all tho thynges y^e I haue bedyn you and be of goode confort. For lo I am wyth you all the dayes into the woldes ende. & they honoured hym at his comyng and stode after with hym full ioyfull and gladdc. Nowe take we gode hede unto the forelayde wordes/ for they be full confortable/ & wothy. Fyrst he sheweth unto them that he is lord of all thynges. Aftur he gyueth vnto them auctorite and maundement to preche. The thyrdc he gyueth vnto them the fourme of baptysyng/ And at the last the strongest holde/ and confort that they myght haue: whan he saith that he shall euer be wyth them. Lo what great ioy and confort he gyueth to them. and howe many tokens of charyte he sheweth vnto the/ and so gyuynge them his blesynge he passed away fro them.

Chowe our lordes appered to his discyple at Tyberiadys. Jo. xxi. Capitulum.

Dwellynge yit the dyscyple in Galyle. Upon a tyme seuen of theym went to fyshe on the see of Tyberiadys as the Gospell telleth in processe the whyche I passe ouer. But and if we take hede in wardly to all tho thynges that were there spoken/ and done we may fynde moch goostly myrthe and confort in them/ and namely i that solempne feest that our lord made there to them. In the whyche he homely etyng with them, and as his maner was alwaye mckely seruyng them full lykyngly fedde them: nat only bodily / but moch more goostly. Whereof he gyueth vs part goostly Ihesus for hys mercy Amen. After the forelayde feest complete. Our lord asked of Peter whether he loued hym more than other/ and eft/ and the thirde tyme askynge whether he loued hym at every tyme he comed to hym his people that he shulde after gouerne and bad hym fedde his shepe. wher i we may se the pper b. nygnyte and mekenesse of our lord Ihesu: and

specyally his charyte/and the great loue that he hathe unto oure soules. And after he tellethe before unto Peter the deth that he shuld suffer for hys loue. And Peter wyllynge to wete of Iohn what folowed wi the hym/in what maner he shulde dye/was answered thus of our lorde Jesu. I wylle that he dwelle so tylle I come: as who saythe I wyl nat that he folowe me as thou by passiō suffrynge/but that in his fulle age and contemplacyon he ende this lyfe in peas. Neuerthelesse other dysciples mylunderstonde by that wōde that he shulde nat haue dyed, and yet had nat that ben a great gyft sythen it is better to be bodesly dede/and dwelle euer wyth cryste as the apostyl sayth. After thys our lorde Ihesu cryste passed away fro them/and went ageyne as he was wont to the holy faders in paradyse.

¶ Also our lorde Jesu appered another tyme to more than fyue hundred dysciples & bretherne gadred toged. As the apostyl Poule wyttesth; but where/or what tyme/or howe it is nat wryten. Neuerthelesse/we may suppose that it was as he was wont wyth great charyte mickenesse and godenesse on hys syde/ and great ioy and conforte on theyz syde: and so haue we nowe touched of. xi. aperynge of our lord Iesu cryste after hys resurreccyon: wythout two that folowe after his Ascencion.

¶ Of alle the apperynges of our lorde Jesu in generalle. Caplin. xli. Houghc it so be that our lorde Jesu appered i diuers maners after hys resurreccyon. xliii. tymes as it is saide. Neuerthelesse the gospelle specyfyeth nat but one-ly of ten for howe he appered to hys moder it is nat wryten in any place:but we resonablyc and deuouely trowe it. as it is sayde before. Also of other thre apperynges that is to say: to Joseph/to Iames: & mo thand fyue. ¶ bretherne is specyfyed before where they be wryten but nat i the gospel. Also we may wel suppose of many more. For it is lykely that the moste benygne lord oft tymes vysyted bothe his moder and hys dysciples and Maudleyne hys specyalle beloued: confortyng and gladdynge them specyally that in his passyon were moste dredeful and soray. and that semeth that Iustyn felt whare he sayth thus. ¶ of our lordys body apperyng his resurreccyon alle thynges be nat wryten: for hys conueracion was wi them often tymes: & parauenture also the holy faders namely abrahaz and dauyd: to whome was made of god the specyal behest of the Incarnation of goddis son iam oft tymes wyth hym to se that moste excellent vyrgyn his daughter and goddis isoder. The whiche for them and alle other fonde so great grace/and that bare the sauour of hys & of al mankynde. ¶ lord god howe lykyngly they behelde hys howe reuerently they enclyned to hys & wyth al deuocyon that they coude they blesyd & honourid hys: though he it so were that they were nat sene of

hy: also in al these we may consyder the great benygnyte / the hyghe charyte and the profounde mckenesse of our lord Ihesu Criste as we be wont: Of the whyche oft tymes we haue made mynde $\ddot{\wedge}$ the whyche shewen in al his dedys and spacyally here in that he wolde aft hys resurrectyon and gloriouse vitorye nat stye vp anone to his blys but in maner of a pylgryme. xl. dayes abyde here in erthe to conferme and strength his dyscyples and vs in theym: and that nat by hys aungels as he myght lyghtly haue done: but compellynge hym hys hyc charyte he wolde onely do that in hys owne persone $\ddot{\wedge}$ be bodily gueraunt with them apperige to them as it is sayde. xl. dayes: $\ddot{\wedge}$ spekyng of the kyngdom of god. And al this he dyd nat onely for them: but onely for vs $\ddot{\wedge}$ yet we can nat se it. He hath loued vs $\ddot{\wedge}$ yet he loueth vs. $\ddot{\wedge}$ that is a great reprovable vnyndenc in vs. for at so gret fyre of loue we shulde nat be made hote: but by reason we shulde fully vzenne. But nowe leuyng this go we to the gloriouse Ascencyon.

¶ Of the ascencion of our lord Ihesu Criste.

Capituli. lxii.

Duchyng the wonderfull ascencyon of our lord Ihesu Criste. **T**hou that herest or redest this if thou wylt sele the secretes ther of. I wyl that thou be wakerly $\ddot{\wedge}$ quycke i the soule so farforth that if ever here before as it was byden thou madest the by devout ymagina cō as present vnto hys holy wordes $\ddot{\wedge}$ dedes. Nowe thou do moch more wylth al thy myght. for this solemnyte passeth al other as I shal clerly shewe the wylthiforth i processe $\ddot{\wedge}$ namely this one thyng shulde stye thyv hert $\ddot{\wedge}$ intencio $\ddot{\wedge}$ quycke thyng affecccio that thy lord is now in passyng away here in erthe wylth the fully cōplete $\ddot{\wedge}$ ended: wherfore his wordes $\ddot{\wedge}$ dedys may be the more attentyfly $\ddot{\wedge}$ besely to be vides red. for soothly every crysten soule shuld hyz spouse hyz lord $\ddot{\wedge}$ hyz god in his away passyng moste wakerly $\ddot{\wedge}$ moste besely take tent to: And those thinges that be by hym spoken: and done moste inwardly set in mynde: and moste devoutly and mckely recommende here too theyme and vterly wylthd: we they: mynde in this tyme from al ether thynges: and set it holly and fermly vpon hyz spouse. for to goo thanne to the processe of the ascencyon of our lord Ihesu criste. we shal haue in mynde that on the fourty day of his resurrectyon: our lord Ihesu knowyng that hys tyme was come for to passe fro thys wylde vnto the fader: takinge out of paradyse terrestre the holy faders and alle the blesyd soules: and blesyd Enoch and Hely that there be abydying styl yet lyuyng he cam to his dyscyples the whyche were togeder that tyme in mount Syon and in the place where he made that worthy souper the nyght before hys passyon: there beyng than wylth his blesyd moder $\ddot{\wedge}$ other dyscyples: and so aperynge to theyme he wolde etc wylth theym or he passed fro theym in a spacyalle token and a memoryalle of loue: $\ddot{\wedge}$ Joy to theym. wherfore alle crystynge togeder wylth great soy and myre

the in this last feest of our lord. Than sayde he to theym. Tyme is co
me nowe that I tourne ageyn to hym that sent me. but ye shal dwel
here and abyde in the cety tyl ye be neare clothed godly thorooughver
tue that shal come fro aboue. For soo wythin ferre dayes here after ye
shalbe fylled wyth the holy goost as I behight you; & after ye shall go
& preche my gospel thoroough all the worlde baptysyng them that woll
bylue in me. And so yz shall be my wytnesse into the utternesse ende
of the erthe. And he reprehended theym or abrayde them nowe specy
ally whan he byddeth them preche of their mysbyleue i that that they
trowed nat to them that sawe hym brysen/ & that were the aungels
as though he sayde vnto them in this maner sentence to make theym
vnderstande. Noche more ye shulde haue trowed and blyued to thau
gels or ye se me. thanne the people shall trowe to youre prechinge; the
whiche shall nat see me.

Also he reprooved and abrayde thanne their mysbyleue for they shulde
knowe first their owne defaute, and therby be the more meke shewyn
ge hym nowe in this deptyng he wolle moche it pleasyd hym mikenes
and therfore specyally he recommended it at the last to theym. Than
they asked hym of tho thynges that were to come after / but he wolle
nat tell theym: for it was nat spedfull vnto theym to knowe the prez
uytees of god: the whiche the fader had reserued / and sett in his owne
power to fulfyl whanne hym lyked.

Thus stande they togeder etynge and spekyng wch greate joy vnto
theym of the blesyd presence of their lord. But neuertheles wyth gre
ate drede and troublance of his avey passyng / and no wonder / for
they loued hym so tender that they myght nat with easie hert bere the
wordes of his bodily departyng fro them: and namely our lady hys
blesyd moder that loued hym passyng all other. We may well suppo
se that she touched / and styrred souereignly wyth the sweetnesse of mo
derly loue: as she late next hym at that mete / layde downe hit heede
sweetly and restyd vpon his blesyd brest: as saynt Johu dyd before i
that foresayde moost worthy souereyne / and so wyth terys sygnyng she
spake to hym in this maner praynge. my dere son if thou wylt alwey
go to thy fader I pray the lede me wyth the. And our lord confortyng
hit sayde. I pray the dere moder take nat heuyly my goynge from the
for I go to the fader for thy best / and it is spedfull that thou dweldest
here vnt a whyle to conserue them that shall truly bylue in me. And
after I shall come and take the wyth me into euerlastyng blyssle And
than she saide. My sweete son thy wyl be done. For nat only I am
redy to abyde at thy wyl: but also to sufferdeth for thy soules yf thou
suffredest deth for. But I beseeche the haue mynde on me. & our lord
conforted more euer hit / and maudeleyne and other / sayng thus vnto
them. Be nat your hertys troubled and drede ye nat / for I shalle nat
lue you desolate as faderles / for I shall go and come; & euer be wyth

you. And at the last he bad theym go into the Mount of Olyuete/ for
fro thens he wolde stye vp: and so passed at that tyme abey fro them
And anone right his moder and all other wythoute tariyng yede ito
the foresayde mount that is fro Iherusalem aboue a myle: and there
est lone our lorde appered to them. Lo here we haue on this day tƿo
apperynges. Than clyppyd he and kyssed his moder takynge his leue
and she ageyn warde clyppyd and kyssed hym full tenderly. And the
discypples and maudeleyne and all other fallynge downe to the ground
and wepyng kyssed his fete deuoutly. and he takynge them vp kissed
all his appostels benygnly. Nowe take hede inwardly of theym/ and
of all that there be done/ and therwith beholde the holy faders there be
inge Inuisible: howe gladly and reuerently they beholde and in war-
dely blyssen hit: by whome they haue receyued so greate a benefyce of
saluacyon. they beholde tho worthy champions/ and leders of goddys
hoste/ the whyche amonge all other people our lorde Ihesus spccially
hath chosen for to conquere all the wold. At the laste whanne all the
mynysters were complete and fulfylled. our lorde ihesu beganne to be
lyft vp fro theym, and to stye vp by his owne vertue. And thanne our
lady and all other fell downe to the erthe worshypynge hym/ & oure
lady sayd. My blesyd son ihesu thynke on me: & therwith she myght
nat withholde hit fro wepyng by cause of his goynge. Neuerthelesse
she was full toyfull that she sawe hit son soo gloryously stye vp to he-
uen. Also the discypples this seynge sayde. lorde we haue forslaken alle
worldys godys for the: haue mynde on vs: & so he hauyng his han-
dys lyft vp and blesyng them wyth a bright Joyfull face/ crowned
Worthely as a kynge gloryously arayed stiynge vp to heuen and saide
Be stedfast and woxhe manfullly: for I shal euer be wyth you: and so
our lorde ihesu cryst al gloryous whyte and rudy shynyng/ and Joy
full fedynge wyth hym that noble multytude and goynge before/ and
she weynge the wcy to theym in dede fulfylled than that the prophetis
had saide longe before of his ascencion. and they also with vspeable
Joy folowynge hym sange mersly the psalmes/ and hymynes of hys
louynge as perteyned to that blyfull tyme of their delyueraunce from
all sorowe/ and enter into the blysse wythoute ende/ and in that tyme
the Archangell Mychael prouost of Paradyse goynge befoore: and
tolde the blesyd court of heuen that our lorde Ihesus was comynge
and vp stiynge. And anone all the blesyd sprytes after ther orders ye-
de ageyne their lorde none left behynde: and metynge wyth hym/ and
worshypynge hym with all the reuerence that they coud: ledde hym/
with hymnes and songes of ioy that may nat be spoken nor thought.
And so metynge togeder the holy fader and the blesyd sprytes/ & lynes-
gen alleluya. and moost ioyfull songes with reuerence before hym ma-
de a greate solempnyte and a worshypfull feest/ ye lorde who myght
tell what that feest was and what Joy they had whan they met toge-

der; and when they had done due reverence to our lord and suffyled
they; mery songes; that parcyned to hys gloriouſe ascencioſe they tol-
ned theym eche to other both the blesſyd ſpypetes and the holy fadres
reioyſyng and ſyngyng; and fyſt the holy ſpypetes in thys maner
ſayne: ye prynces of peple ye be welcomie and ioyful we be of your co-
mynge. Alle ye are nolwe here gadred and wonderly lyfted vp wythe
your god; alleluya, therfore make my the and ſyng we nolwe to hym
that ſo gloriouſly ſtyed vp aboue heuen and in heuen. alleluya. And
the holy fadres anſwered ioyfullly. To you prynces of goddes peple, al-
leluya Our kepars and helpars alleluya aloy and peas be eneſt alleluya
Syng and make my the alſo to our lord god kyng and ſauyur al-
leluya alleluya alleluya. And farthermore alle they togeder iouſly ſo-
ge and ſayde. Nowe we goo merly into the houſe of oure lord god al-
leluya: And that wroſhyful Cyte of god that ſhall receyue vs al to-
geder alleluya. In hymynys and ſonges of my the and ioy Alleluya/
alleluya. Lo here was moche my the and ioy alle they ſonge and ſo-
uereynly ioyed as the propheſe Daniyl ſaythe. God ſlyeth into heuen
in moſte wonderfull ioy of the apouyls the whiche ſalve hym that ty-
me and in boyce of trumpe that is in boyce of aungels that than app-
red and ſpake to the apouyls: Soothly our lord Ihesu cryſt ſtyed vp
thanne openly to the conforde of hys moder; and the apouyls as longe
as they bodely lyght wroide ſuffycē to ſe hym; and after a bryght clou-
de toke hym fro theym iwen. Anone in a moment that is in an unpercey-
uable ſhort tyme: he was wythe alle his aungels and the forſayde ho-
ly fadres in the hys heuen O lord god what ioy was that than to ſe
that blesſyd lord of gloriouſe vpſtyeng. Soothly I crowe who ſo my-
ght haue ſene that as the apouyls dyd: and ther wythe herde that ioy-
full ſonge of aungels and holy ſoules wyth hym vpſtyenge / for that
paſſyng ioy of hys ſoules ſhulde haue be departed fro the body & go-
ne vp to heuen alſo wyth theym/ and no wonder. wherfore our Lord
knowyng the infirmyte of mankynde: i bodely lyfe here wold ſhewe
ſomme of his blyſſe to his moder and other Dyscyples in almoche as
they myght here that was in that blyſſulle vpſtſenge of hym and hyd
fro theym: that they myght nat bere ſo in fleſhly lyſtynge: and therfo-
re alſo he ſent to theyme two aungels in manys lykenesse: that they
ſhulde nat ouer moche be trauiyed in that ſtandynge and lokynge vp
after hym into heuen. For they were ſo trauiyſhed by thare blyſſulle ly-
ght of hym that they had ſo gotten theymſelver: and alſo he ſent the aungels
wyennesſe acordyng wyth theym of the aſcencyon of our lord Ihesu &
whanne the aungels had bydden theym that they ſhulde no lenger lo-
ke after Ihesus bodely preſence in that fourme that they ſaw hym
thanne ſyde vp/ unto the tyme that he ſhulde come in that ſame fourme

bodily to deme all quycke and dede, but that they shulde turne ageyn into the Cety: and there abyde the holy goost as he had sayde to theym before. Than our lady prayed mickly the aungels to recommede hit unto hit blesyd son: and than enclynyngc hit gladly toke hit byds dynge: and also the apostels and maudeleyne recommedyd them in the selue maner and after the aungels passyng a wey from them: they turned ageyne into the Cety as they were bydden to Mount Syon there abydige the holy goost of our lordes Iesu. Nowe goo we vp by de uoute contemplacyon to our lordes ihesu: beholding in ymagynacyon of heuenly thynges by lykenesse of erthely thynges, howe he Wyth al that foresayde and worthy blyfull multytude of holy soules openynge heuenly gatys that were before that tyme sperde ageynst mankynder: as a worthy conquerour ioyfully entred / and gladly before the fader. & sayde. Fader, I thanke the y' hast geuyn me the victory of all our enemyes and auersaryes. And lo fader here I present to the our frendes that were holde in thraldome. And for as moche as I haue behyght unto my bretherne and discypples the whiche I left in the Worlde to sende to them the holy goost: I pray the fader fulfyll my bchest and I recommede them also to the. Whanne the fader takyngc hym vp made hym syt on his right hande and sayde. My blesyd son all powre and dome I haue gyuen to the/ and therfore of that thou askedest dysspose and do as the lyketh. after that all the holy faders / and the blesyd spyrtes/ the whiche had in worshypynge of the holy Tynye fell downe lowly Wyth all reverence: rylyngge vp beganne ageyne to singe their songes of myrth/ and vnspekable Joy before the throne of god For sythe Moyses and the chyldren of Israell lange in thankynge and louynge of almyghty god. Whanne they were passyd the rede se & ther enneimyess therin drowned. And also the same tyme Mary Aarons syster Wyth other women hit folowyng in tympans / and other melody daunced and lange to goddis louynge. Also Dauid Wyth his people ledynge the arke of almyghty god into Jerusalem harped and daunced for ioy before the arke / and chaunters songen: and in other dyuers mynstrelsy they honoured and worshyped our lordes Iesu cryst sauour of all the world. And also saynt John saythe in the Apocalyps that he herde a voyce in heuen of an hundred/ and forty and four thousande harpes harpyng/ and syngynge a new songe before the Throne and the sete of the very lambe Ihesu. Much more we may resonably consyder and trowe. that nowe in thys ioyfull tyme whanne ihesu Wyth hys company passyd all sorowe and all hys aduersaryes were so gracyously ouercome / and he that tokened by the arke ihesus was gracyously come into the Cety of heuenly Ierusalem all that blesyd felawshepe of spyrtes / and soules Wythoute noumbr lange and made ioye and myrthe that no tunge may tell / ne herre chynke. Sothly nowe in that blesyd cety of heuenly Ierusalem

is songe and herde that souereyne songe of ioy and after the prophete
of Thobye by alle the strectys therof is long Alleluya, that is almoche
for to say as louyng be to our lorde god. Neuerthelisle fro the begyn-
nyng was there so solempne and so ioytul a feste neuer parauen-
ture shalbe, but at the last after the day of dome whanne alle the cho-
sen soules shalle be presented there wythe theyz bodyes gloryfyed and
therfore as I sayde at the begynnyng of this chapter This solempni-
te al thynges consydred passeth al other: take herde of ciche of theym a se-
Whether it be sooth that I say: Fyrste the incarnacion of our lorde Je-
su is a solempne feste and a worthy; for that was the begynnyng of al
our gode and our saluacion: But that was our ioy and his: for than
was he closed in his moders wombe. Also the feste of the natuyte of
hym is a ryght solempne and an hyghe feste: and worthy myght to be
made therin: for that is also as on our syde: for as on hys syde we owe
to haue compasyon on hym that was for our sake borne in so gret po-
uerthy hardnes of wether and other abicetyd. Also as unto vs his pas-
sion is a great feste: thorough the whiche we be brought out of the fe-
dys thaldome: and alle our synnes be cleane forgyuen and done alway
And as saynt Gregorij saythe. It had nat auayled vs to be borne: but
it had also profyted vs for to be bought. Neuerthelisle for the gret tou-
mentes of hym: a that hardest and moste despitous dethe that he suf-
fered for our redemptyon and byenghe there was no mater of ioy: but ra-
ther of sorowe bothe to hym in that peynfull suffryng: and unto vs
for our synful descreuyng. Farthermore yet the resurrecyon of our lorde
Jesu cryste is a gloriuous solempne and a ioyfull feste: both for hym
and for vs for thanne was his body gloryfyed and alle peyne and sor-
owe passed and we Justysyed and haue an ernest and an ensaumple
wythout doubt of our last vprysyng in body and soule: and therfore
of this worshypfull and ioyfull day spesyally syngethe holy churche
by the wordes of the prophete Davyd. This is the day that our lorde
made. be we therin mery and glad. for as saynt Augustyne saythe.
Thys day is holiest of alle other: but that may be vnderstonde of alle
other before that day. for this of the Ascencyon by reason is gretter a
holier: a that touchyng the partyes: that is to say our lorde hymself
the blesyd spyyres in heuen/ and mankynde in erthe. for as to the sy-
ster though our lorde had thanne glory onely in body and soule vry-
sen fro dethe to lyse euerlastynge. Neuerthelisle he was yet a pylgrym
in erthe from hys owne kynde herytage/ and realme. Also as the secō-
de: yet se nat the aungels theyz felawshyp encyced by se asyng takyn-
ge of mankynde wythe theym in blysse And anenst the thyrd yet was
closed and shytte the gates of heuenly paradyse. And yet were nat the
holie faders and soules presented vnto the fader of heuen. The whi-
che al the were complete and fulfylled in his holy Ascencyon. And if
we take gode herde we may se that alle that god wrought and dyd; he

Nota ecclie/
tia festi ascen-
soris supra a/
ha festa.

Incarnatio.

Nativitas.

Passio

Resurrectio.

Hec est dies
qua fecit do-
minus.

Ascensio.

Festū Ihesu

Ascensio.

Festū angelo
rū. n.

Ascensio.

Illum dñi.

dyd for to come to his ende. And wythoute thys all his werkys hadde ben as inparfyte. For lo as heuen and erthe and all that is made in the is made for man and man for to haue the blysse of heuen. and thereto myght no maner man come after he hadde synned after this day were he never so gode and rightwys / & so we may se howe worthy thys holy day is: yitmore ouer the feest of penthecost is hye & holy & Worthe ly holy churche maketh it solempne. For than was gyuen thereto that hye worthyest gyfte that is in the holy gooste, but thys is to vs/ and nat to hym. But this ascencyon day is properly the mooste solempne feest of our lord ihesu. For this day first in hys manheede he beganne to lyte on the faders right hande in blyss: and toke full rest of hys pil grymige before. Al this is properly the feest of all the blesyd spyrtes in heuen. For this day they had a newe ioy of their lorde whome they sawe never before there in his manhede. And also for this day beganne first to be restored the fallynge doctryne of their felawes/ and that in so greate multytude and noumber of blesyd soules: of Patryarkes & prophetes/ & all the holy soules that this day first entred into; blesyd the cyte of heuenly Jerusalem their kynde herytage aboue. Wherfore sythen we make solempne the feest of one Saynt that passyd oute of this worlde to heuen. More moche we owe to do of so many thousan dys, and yit passyngly of hym that is saynt of all sayntes. Also this is specyally the feest of our Lady: for as moche as thys day she sawe hyr blesyd son ihesu very god and man so gloryously crowned as kynge/ stye vp to heuen. yit this day is properly our feest. For thys daye was fyrt our kynge exalted and lyft vp aboue the heuens. and also for but if cryst had so lyfted vp that worthy gyft of the holy goost wherof we make solempnyte. we myght nat haue be receyued too hys dysciples. It is gode to you that I go vp to the fader: for but if I go vp fro you The hooly goost conforter shall nat come to you. And therfore saythe saynt Barnarde in a sermon of this feest of ascension in the conformacion of my foresayde sentence that this gloriouse & holy feest of the ascencyon of our lorde ihesu cryst is an ende and fulfyllynge of all other solempnytees and feestys & and a blesyd conclusion of all the tourney of our lorde Ihesu his manhede. Thus may we openly see that thys day and this feest is moost hye and solempne of all other/ and that soule that loueth truly our lorde iesus shulde this day be more rauylshed to heuen and more goostly ioy haue in herte thanne in any daye of the yere. For thus sayde our lorde ihesu cryst to his dysciples. If ye loued me soothly ye shulde be glad and ioyfull for that I go to the fader wherfore I leue that I sayde truly before that was never in heuen a day so ioyfull and so solempne as this day is. And so thys day and thys solempnyte lastyd vnto the day of Penthecost. wherof we may deuoutly ymagyn and haue medytacyon in thys manere. The ascencyon of our lorde was the sexte hour: for before he yete wyth hys dysciples at

tyerce. Than may we th^e ymagyn that those ten dayes fro that hout that he ascended vnto the hour of the holy goste sendyng the nyne orders of aungels wth the holy faders and loules that he toke vp wth hym made hym ten fesles and he ageynwarde rewarded therm speyally in somme synguler conforde euery day and so though al that were than in heuen generally were of his ascencyon soyfull and made somery a feste that no tunge can telle. Neuerthelesse the fyfth day fro the hour of his ascencyon vnto the syxte of the nexte day folowynge aungels made they^r feste: the secōde day i the selfe maner made the archangels: the thyr^d day vertues. The fourth day potestates. The fyfth day Principatus: The. vi. day Dominaciones. The sevēn day Thrones the eyght day Cherubyn the nynty day Seraphyn: And so these. ix. orders of aungels contynued they^r festys vnto the syrtehour of the Vngylle of Penthecost: and fro thens vnto tyerce of the day folowig that is the sonday of Penthecoste the holy fader wth they^r felawship made they^r fest to Ihesu: blessed be he wthout ende. Amen:

¶ Of the sendyng downe of the holy goste.

Caplin. I. iii.



of the olde testamēt wth the newe: for whā the tyme of grace was come he sayd to the fadth. My fad haue nowe i mynde the behest that I made to my bretheime of the holy goste: & y^e fad ans^rred my dere son I am wel apayde of that behest: & nowe it is tyme that it be fully f^red.

After that our lord Iēsus was goone vp too his blysse: and the aungels had bydden the dyscyples to tourne ageyne to the Cyte: as it is sayde next before: they wth his blesyd moder worshyppi^g hym and kyssyng deuoutly the stappes of his fete wherē as he last touched the erthe: as the gospell of Luke tellethe they went ageyne i to Jerusalē wth gret ioy: there they abode the constyng of the holy goste & tynually i deuout prayers louinge god & blessing oure lord & whan the. x. day was come fro his ascencyō: thā was the. x. day of his reuercō: our lord Iēsu ioyngē the sygure

And moreouer he sayde to the hooly goste we pray the that thou goo
downe to our dyscyples and that thou sylle theym of thy grace confort
them strength them/teche them/ & gyue them habundance of grace &
vertues/ & ioy/ & anone the holly goste cam downe wyth a wonderfull
noysc in brennyng tungen vpon an hundred and twenty discyples ga-
ged that tyme togede: & fylled theym wyth ioy vertues & grace. By
tyme wherof the dyscyples strengthed taught & enflamed went after
by alle partyes of the woorlde and made it subiect to them in great par-
tyme/ Thys is a worthy feste & amonge other a swete & a louely feste for
thys is the feste of hym that is loue properly as saynt Gregory saythe
that the holly goste is loue/ wherfore he that louethe god shulde in thys
feste spesyally be enflamed wyth loue: or at the leste wyth a brenni-
ng desyre to loue. But this wylle nat be wyth flesshly or woorlde loue
medled as saynt Barnarde saythe in a sermon of the ascencyon i thys
maner of sentence. He arrethe greatly who so euer he be that wenethe
for to medle togeder that heuenly ioy wyth these bytter asshes of fles-
shly lykyng: or that swete gooste/ y bawne wyth this venym or tho
gracious gyftes of the holly goste wyth these stynkyng lustes: And no
wonder for as the selfe Barnarde sayth the apostyls for the tyme that
they had his bodily presence wyth them for the loue that they had too
his body thoughte it was holy and god yet for that tyme they were un-
able to receyue patfytely the holly goste as he sayde hi selfe but I go fro
you the holly goste shalle nat come to you. Much more than he that is
knyt wyth loue to rotten mucke/ or to a stynkyng Caryon is i al man-
ner vnable to that clenness and swetest loue of the holly goste/ for there
is none accorde or knytyng togeder of sothfastnes and vanyte of ly-
ght of darkenesse of the spyyte/ and the flesshy of fyre and colde water
but thou parauenture that felest nat the swetenesse and confort of that
gostely lykyng and loue/ sayest to me wythout confort of loue and ly-
kyng I may nat be what shal I nat do thanne while I fele nat that
gostely loue. Saynt Barnarde ansWerethe thus and saythe to the:
Forsake fyre fully and truly alle bayne and woorlde conforte and al
flesshy loue and lykyng and abyde a whyle in devout prayers as the
apostyls dyd abydyng the holly goste: wherof they knewe no certeyn
tyme. And thanne thou shalt fele wythin shorte tyme that he shal co-
me: And conforte the moche better than thou coudest before knowe or
thynke: and in great conforte of hym that forslakethe woorlde conforte
for god: And the same forsayde saynt Barnarde concludethe in these
maner of wordes: The apostyls in this abydyng late pseuerant with
one wylle togede i praye wyth our blesyd lady & i the same maner let
ne thou to pray/ leyne thou to seke/ to aske/ & knocke at the doore til thou
fynde tylle thou take & tyl it be opened to the. Our lord knoweth thy
frelte & feble kynde, & wyl nat suffre the to be tepted more than thou
mayst bere: & I trust i hi that if thou wyl abyde truly thou shalt nat

abyde the tenth day: but that thou shalt haue so greate / & affectuous
lykyng i thy mynde & the gosly dyrnkes that he shal make the dren
ke ost in soule that thou shalt be ioyfull and gladdc that cuer thou for
sake the fals confortys of the Worlde. Lo by thys forelayde sentence of
saynt Barnard we may se in partie what behoueth to receyue the ho
ly goost and his loue. Wherfore that we may be able to receyue here y^e
greate gyft of the hooly goost and his confort. and after come to that
blysse that oure lorde Ihesus is nowe styed vp: and hathe made oure
way before vs: Leue we and hate we alle fals loue and lykyng of this
wretchyd Worlde/ and sette we nat our loue on the stynkyng fleshe/
and norysche it we nat in desyres. but desyre we continually for to be de
partyd therfro. so that thorough the grace of the hooly goost helpynge
vs we may folow somwhat the blesyd lyfe of our lorde i this Worlde &
after go vp to hym and to our kynde herytage of blysse in the gloriouſ
Cite of heuenly Iherusalem: where he souereyne kyng wylth the fa
der/ and the hooly goost one god in trynyte lyueth and reigneth wylth
out ende. Amen.

¶ Thus endeth the cōcūplacyon of the blesyd lyfe of our lorde iesuſ
the whyche procesſe for alſoche as it is here thus wryten i Englyſſe
tunge longer in many partyes and in other maner than in the laten of
Bonauenture. Therfore it ſemeth nat conuenient to folowe the pro
cesſe therof by the dayes of the weke after thetent of the forſayde bo
nauenture. For it were to tedyous as we thynkethe and alſo it ſhulde
ſo lone be fulſome and nat in conforſtable deyntees / bycause of the fre
alte of mankynde that hathe lykyng to here and to knowe newe thyn
ges and thoſe that be moſte ſeldom herde ben often in the moſte deynſe
Wherfore it ſemethe me beſte that euery deuoute creature that louethe
to rede or here this boke. take the partyes therof as it ſemeth moſte con
forſtable and ſtryngē to hys deuocyon: ſomtyme one / and ſomtyme
another & ſpecyally i the tymes of the yere & the festeſ ordeyned i hollye
churche as the maters be partynen to theym. And for alſoche as that
blesyd and worthy feſte of the precyous sacrament of Ihesus body in
the whiche he is eueryday bodily preſent wylth vs vnto our moſt con
forſte that we may haue in erthe iſ the ende & concluyſon of all other ſe
ſtys of hym graciouſly / and resonably ordeyned by hollye church: as it
was ſayde before. Therfore wylthe the grace of the hooly gooste and of
hym. of whomē that feſt is. we ſhall ſpeke ſomwhat moſe to conforſt
of them that truly byleue and to conuifyon of alle fals Lollardes and
heretykes Amen. Blesyd be the name of our lorde iesuſ and his moder
mary nowe and euer wylthout ende. Amen.

Explicit ſpeculum vite xpi.

¶ A ſhorte treatyſe of the hyest and moſte worthy ſacramēt of cryſtles
blesyd body and maruayles therof.



Memoriam fecit mirabilis
num suorum misericordiis &
miserator dominus escam dedit
timeatibus se.

These wordes of Davyd in
the psaulter sayde in prophecie
long tyme before the incarnaciō
of Ihesu spesiallē by the woz
shypfulle sacrament of his p̄cio⁹
body haue sentence and vnder
stondyngē i englysshē tung our
lōrde merciful and mercy giuer
hath made a mynde of his mar
ueyles & that he hath gyuen me
te to them that d̄rede hym This
mete is the p̄cio⁹ goostly mete
of the bleslyd body of our lōrde
in the sacramēt of the auter that
he of his souereyn mercy giuer

every day fōrme to al tho that truly d̄rede hym as they god by the
whiche d̄rede they kepe them fro dedely syn & stand fast i bylue of ho
ly churche & this goostly mete he gyueth & hath made therby a spesiall
mynde of his marueyles that is to say as the prestē reherteth in canō of
the masse i mynde of his marueylous & bleslyd passyon & of his mar
ueylous resurrectyon and of his gloriuous ascencyon and generally in
mynde of alle the marueylous warkes and dedys of hym in hys bles
syd lyfe here in this wozde the whiche is treated in all this boke be
fore wryten. For to begynne fyſt at hys marueylous Incarnacyon to
holwe expelle mynde therof is thys mete that he gyueth to vs in the
sacrament of the auter. For therin is verely and in that selfe body that
was soo marueylously conceyued by the holye gooste aboue kynde.
And also so marueylously boorne of hys bleslyd moder mary without
forwr or wermic of synne and so forth of alle the warkes and dedys
of hym in thys goostly mete we haue that spesialle mynde that none
may be moxe and that we haue of none other. For alle other thynges
passed that we haue in mynde of we conceyue in sp̄zyte and in herte.
so that therby we haue nat the bodely presence of theym. But in thys
goostly mete and sacramentalle commemorazyon of our lōrde Ihesus
he is verely and bodely present wyth vs vnder another fourme but so
thly in hys owne proper substaunce very god and man; for what ty
me he shulde stye vp to heuen he sayde to his discyples and his folow
ers in these wordes. Lo I am wyth you all the dayes to the wozdis
ende confortynge them by this benygne promes that he shuld dwelle
wyth them nat ony by goostly presence of his godhede; but also by

the blesyd bodily presence of hys manheder that he geyeth to vs i this
for sayde mete of his fleshe and his blode i mynde of his manuayles ge-
nerally as it is sayde: but moste spacyally in mynde of that blesyd pas-
syon that he suffered for vs. For what tyme he shulde passe out of this
worlde to the fader the nyght before his passion at that worthy souper
wyth his dysciples as it is sayde before he made and ordeyned this so-
uereyne and moste woshypfulle sacrament of his fleshe & of his blos-
de: geyng his body into mete and his bloode into drynke for a spacy-
alle mynde of his passyon and deth. For thus sayde he to hys apostyls
in that fyfth makyng of thys helthfulle sacrament. This do ye in my
mynde: so that the louereyne and moste worthy mynde of hys passion
and passyng loue to vs: shulde be cuermore this woshypfulle Sacra-
ment. Thys is that preciouse gosly mete & spacyalle mynde of our lor-
de Iesu cryster in the whyche ye hadde alle gosly lykyng: and the
sauour and taste of alle swetenesse. Also thys is that swete memoryal
Wherhroughhe we be wythdrawen and kept fro wyckednesse and con-
forted and strengthed in godenesse: and proteynt every day in encreas of
vertues and of grace in sothfastnesse. Thys is that hys gyft and moste
noble memoryalle that obeth worthely euer to be prynted i our myn-
de and to be besely kept in the inwarde affeccyon of the herte in con-
nualle mynde of hym that geyeth vs this swete memoryal and preci-
ous gyft: for whoos gyft is contynue sene hys mynde is lykyngly pre-
tyd in the herte. Thus our lorde Ihesus of his great mercy hath made
a lykyng mynde of hys manuayles: geyng this mete spacyallye
to theym that drede hym and here we shalle understande that in two
maners men drede god: and therafter he geyeth hys mete dyuersly to
theym for some drede god as seruaentes drede theyr lorde leuyng and
eschuyng to synne onely for drede of peyne and to these maner of men
if they be out of dedely synne and in grace our lorde geyethe this for-
sayde mete: as to theyr gosly sustenaunce so that by the vertue ther-
of they be susteyned in lyfe of soule and kept fro cuerlastynge deth.
But there ben that drede god as true chyldren drede to offend theyr fa-
ther for the loue of hym: And to these maner of men oure lorde god gy-
ueth thys preciouse metenat onely to theyr goostly sustenaunce. but
also to theyr louereynly kynde and wonderfull confort in soule. And
of thys maner of dredynge folke speckethe of the same the Prophete da-
uid in these maner of wordes. O lorde god howe moche is the many-
folde plenta of thy swetenesse: the whyche thou haste hyd to them that
drede the But they that drede nat god haue neyther gosly sustenaun-
ce nor helthfulle lykyng of thys preciouse and noble mete: but thoru-
ghe theyr owne wyckednesse and vndyspolynge of theyr soule take it
and eit unto theyr gosly deth & cuerlastynge dampnacion & that ben
two maner of people. One is of theym that drede nat thys holyest sa-
crament in dedely synne: or elles by defaut of drede contynue in theyr

synne. For the wyle man sayth: the drede of god casteth oute synne / & therfore who so contynueth in dedly synne; it is an open preef that he dredeth nat god. and than is he vnable to receyue this helthfull & worthy sacrament. Another maner of people that lacken the drede of god ben heretykes: the whyche in defaute of buxom drede to god and holy churche presumpuously leuyng on ther bodily wytis / & kyndly reson. Leue nat that holy doctours haue taught/ and holy churche determyned of this blesyd sacrament/but fassly trowe and fassly say that it is bredd in his kynde as it was before the consecracyon so that the substance of brede is nat tourned into the substance of goddis body/ but b/deth styl brede as it was before bycause that it semeth so to alle theyr bodily wytis the whyche errore and heresye and all other of thys holyest sacrament wyt/houte doute spryngen of goostly prude and presumpcyon of kyndly wytte in defaute and lacke of louly drede. For other such men leuen that god may worshipe al tho maneylis aboue the comon cours of kynde: as holy churche techeth in this holy sacrament or nougnt. And if they leue nat that he may: than drede they nat hi as god almyghty. and so be they wroste men than Jewes or Saracyns. For bothe byleue that god is almyghty/and that other syde if they say and leue that god: for he is almyghty and may worshipe tho maneylis but they leue nat that he doth so. But for as moche as their kynde by reason teileth theym the contrary: thanne drede they nat so to ageyne say the souereyne goodnesse and loue of god vnto mankynde as i that partie that hooly churche techeth/ and byleue of thys hollye sacrament: and in that they preue theym selfe greate foys. for though it were so that it were in doute whether the techyng/ and byleue that holy churche hath of thys holy sacrament were soth or nat, or clys also ice the cas that it were soth: yit the sekys part were to byleue as holy churche techeth wyt/buxom drede. for in that we leue cur kyndly reson & ben obeysant to god and holy churche as hymselfe byddeth vs. And also we withdrawe nat in our byleue of the myght of god: noz of hys loue and souereyne goodnesse to vs; but rather make it more. If it so were that it were nat soth as we byleue. and that were lytyl peryll or rather none: but mede to vs in all partys for our goode wyl to god/ and hooly churche. And also in that byleue there is no peryll of I dos latrye as the fals heretyke saythe: that we honour and make bred our god. For we say and byleue that in that holy sacrament bredd is turned into goddis body by vertue of crystis wordes. And so we all holy honour nat brede but god, and his blesyd body in forme of brede y^e is to lay in that lykenesse of brede that we sene by due bslue in lowle wyt our goostly wen. Thus we hauynge loue and drede of god/ and standynge stedfastly in the beleue that holy church hath taught vs specially of this holyest sacrament we shall consider / and inwardly be

holde the kyndlyng and nouȝtlyng of our loue to our lorde Ihesu
that gyueth vs of his hye grace thys precyo^u mete of hys blesyd body
the marueyles that he maketh and woketh there in spesyally in two
maners; that is to say in one maner cuery day precuely wherof we ha-
ue knowynge onely by beleue wythinforth; and also in another ma-
ner/somtyme openly wherof we haue knowynge by true tellynge of
myracles shewyd wythout forth. Touchyng the fyrt maner of mar-
ueyles / it is ful great maruayle that by vertue of Cryslys wordes bre-
de is tourned into goddys body and wyne into his blode And to stren-
gth vs i byleue of this marueyle we shal haue in mynde: that he with
the selfe myght of his morde made al the woldes of nouȝt and of the
ryb of Adam made eue in fleshe and blode. and tourned the wylde of
Loth into an ymage of salt: And moyses yerde tourned into a serpent
and welles and wates of Egypt tourned into blode. wherfore sythe
god almygthy wrought alle the marueyles and many mo aboue the
reason of man and the comon cours of kynde. why may he nat also by
the selfe and same myght tourne bredc into hys bodye: there is no ma-
ner of reason to prove the contrary: but if we wold say that god wes-
te nat almygthy but god forbede. Also it is a great marueyle that the
selfe body of our lorde Ihesu that lytteth in heuen on the faders ryght
hande is very and holly in alle the places of the wolde wher this Sa-
crament is treated soþly conteyned in that sacrament in that selfe flessh
& blode that was conceyued of the holly goste & borne of the blesyd wy-
gyn mary & hengy vpon the crosse for our saluaciō. This may nat be
comprehended fully by manrys reason: but allonely standeth i byleue
Neuerthelesse there is a maner lyke marueyle in kynde: that a wold
spoken of one man to moche people is holly in hym that spekethe it &
also in al tho that here it be they neuer soo manye. It is also greate
marueyle that so great a body of our lorde Ihesu cryste is ful y & hol-
ly comprehendyd in so lyttelle a quantyte of the hoste / and therwythe
also if that hoste be departed into many smalle peces / it is as fullre in
every part as it was in the hole hereto also is a maner of lykenes that
we se in kynde. Howe the ymage of a manys gret face: and of a grete
body is sene in a lyttelle myrrour / and if it be broken and departed / yet
in cuery part it semeth alle the hole ymage and nat in partie after the
partyes of the glasse so broken. Manye other wonderfulle marueyles
surelode god almygthy woketh in thys precyous sacrament of hys
endeles meray to our godlye confort and to the spesyalle helche of our
soule. The whiche we may nat comprehend by kyndely reason & our
bodely wyttes but onely by our true byleue and feyth And therfore is
is great foly and godlye peryl to leke curiously in ymagynacion of re-
ason: the marueyles of thys worthy sacrament. But it is mooste sure
namely to a sympyle soule and suffyleth to saluation touchyng the fore

nota tres causas miraculorum sacramentorum.

Optima causa

sayde marueylis and all other of this blessed sacrament to thynke and fele in this maner. Thus haue holy doctours taught and holy church determinyned, and therfore I trowe and fully byleue that is in sothnes though my kyndly reason ageyne say it. For as saynt gregory saythe, that feyth hath no myerte to the which mapnys reason gryueth experte. Touchynge the seconde maner of marueylis and myracles sheweth wþþoutforth by vertue of this holy sacrament. And in thys holy sacrament, as we fynde wþþyn for thre skyllis our lord sheweth in dyuers maners tho marueylis and myracles in thys blessed sacrament, that is to say, somtyme to confort theym that ben in true bylene of this blessed sacrament, and to kyndel their loue therby the more fassently to god and to the worshypynge of that sacrament. Also somtyme by specyal grace for to conuerte and turne to true byleue theym that ben outheroft. And also somtyme to open prece to the greate vertues therof in delyueraunce of peynes; and sayng from boþ dely myscheyf and goostly, and of eche of these thre I shall tell shortly some marueylis and myracles that I fynde wþþyn. The whyche ben of so greate auctorite as unto my felyng: that there may no creature ageynsay them but he be wors than a iewe or a paynym. Touchynge the first, that is for to say howe our lord thesul cryst somtyme sheweth openly marueyles and wonderfull myracles of thys blessed sacrament to confort theym that ben in true byleue. And to kyndel ther hertys into the more fassent loue to almyghty god. We fynde wþþyn in the lyfe of the worthy confessour saynt Edwarde the kynge, whose body lyeth in shryne at westmynster. The whyche lyfe as for the more auctorite in sothenesse wrote the worthy clerke and holy abbot of Ryuaus Alrede, thus sayng touchynge this mater. In that worthy monastery of saynt Peter cleyd westmynster, and at the aulter dedyfed there in the worshyp of the Trynyte, as the forsayde holy kynge Edwarde herde masse on a day with the worthy erle that was cleped Leueryche, the whiche with his noble wyfe Godzyue the countes was founþer of many worthy houses of relygion. What tyme he came to the cōsecracyon: and goddys body in fourme of b̄ede was holde vp too the peoples sight wþþene the prestys handys after the vse of hooly churche he that is sayxist in shap before all menys sonnes, our lord thesul cryst apperyd bodily in that hoost to both their sightes lyfynge vp his right hande makynge a crosle to warde the kynge blesynge. And thanne the kynge wþþ loutynge of hys hede honourynge the presens of goddys mageste mickely wþþ all the body dyd reuerence unto soþ worthy a blesynge. But the Erle that sawe the self sight nat knowynge what was in the kiges herte, and after desyrige that the kynge myght be partyner of so great and worthy a syght, beganne to go towardys the kynge from hys place that was parauenture on syde ben cþe: as louged unto his estate. But the kynge vnderstandinge what was the Erles entent sayde to hym in this maner. Stande Leueryche stande;

for that thou seest I se also. After this they bothe of so soyfull a syght
gostely conforted and tourned alle in deuout prayars and swete wepi-
ge terys were made gostely dronken of the plente of goddyns hous and
fedde wythe the ryuer of hys souereyne ioy and gostely lykyng. and
after the ende of the malle they that were so blesfullie refected wythe
that gostely mete: comond toged of that foysayd heuenly syght with
swete terys & inward syghynges oft tymes brekyng theyz speches
And than sayde saynt Edwarde My dere Leuerych I pray the and
charge the by that hyghe maiestie that we haue so gracyouslyl sene that
neuer whyle we lyue thys thynge be brought ito the comon knowyn-
ge: lest we therby falle into beynglory and pryde thorughe the oppyniō
of the comon people to our gostely deth. Or lest the ennemye of mylby
leuyng men lette and destroy true byleue to the wordes therof.

Wherfore after the foysayde erle was gone fro the kynge's court: by
the inspyracion of the holyc gooste as it is to byleue: he was taught so
that he kept the byddynge and the hest of hys lord: and yet therwythe
that hyghevertuous mytacle shuld nat be fully knownen to them that
come after. For afterwarde he came vnto the Monastery of Worcestre
and there in confessyon to a relygious man he tolde the foysayde my-
tacle chargyng hym in maner as the kynge had charged hym & pray-
ed hym that he wolde wryte the pnyt of so worthy a bysyon and put
it in such a place that it myght be vñknownen iō theym that than we
re lyuyng: and that it myght be knownen to theym that after were co-
myng. And so dyd the holy man after the erles prayer. He wrote alle
the order and maner of the foysayde bysyon in a bylle and layde it as
monge reliques closed in a cofre. The whyche cofre longe tyme aft the
kynge's deth wythout manys hande thorughe the myght of god as
it is to byleue was founde open: and than the Bretherne of that place
besely serchyng the reliques found the foysayde byl and red it: & after
for as moche as they wold nat ihat so great a treasour and worthy my-
tacle shulde be hyd they publyshed it in the eres of the people openly:
And so as the kynge wolde it was for the tyme hydde/but after by the
ordenaunce of god publyshed and knownen to that ende that the kyn-
ges mckenesse therby as hydde shuld be p̄cued. And neuerthelēs ther-
wyth by open knowynge of that great mytacle the feythe of true by-
leuyng men shulde be enfourmed and strengthed to the worshyp of
our loorde Ihesu cryste: that of hys specyalle grace worketh such my-
tacles and marueyles in that blesyd sacrament of hys precyous body
in specyalle confortinge of true lyuers and to moore feruent stygynge
to hys loue. Amen. Also i another place acordyng to the same purpos
I fynde wryten i the longe lyfe of saynt Hughe bishop of Lyncolne &
fyrist monke of the order of charterous & priour of Wytham the whiche
lyfe wrote a chapeleyne of his & a monke of the same order. that herde
and lave that he wrote. And amoung other in this maner of sentence

saynge. It befell vpon a saterday the forsayde bishop **S**aynt **H**ughe
d^retlynge at a manere of hys clepyd **B**ukdene / as he lange a masse of
our lady aftir his comon custome in that day / there herde his **H**alle
wyth other a deuoute clerke that was sent to hym by specyal reuelacy
on of god. Wherfore there is wretyn a fayre processe touchinge another
mater the whiche we passe ouer here.

And to cure purpos what tyme it was come vnto the sacrynge as the
bifhop heide vp goddys body in fourme of b^redde : there appered to
the sight of the forsayde clerke byt wene the preslys hooly handys our
Lorde god bodily in lykensse of a pallynge fayre lytell chylde. Of the
whiche sight he that sawe it inwardly comperte: as no wonder was
and highly styrred into faruent deuocyon contynued all the tyme of y^e
masse in spete terys and deuoute prayers till it came vnto that place
where the host shulde be lyft vp aboue the chalyce and be departyd in
thre / at the whiche tyme he sawe ageyne the same lykensse : the fore
sayde **I**hesus goddys s^o of heuen offryng hym selfe in facrytice to y^e
fader for mannys heilth and saluacion. After the masse was full endy
dyd the selfe clerke spikynge wyth the holy bifhop in precyute to d^r hi
first the reuelacyon before named. And after that fayre vysion of god
dys body here declared / and therwyth at the ende sheddynge terys in
thys maner concludynge, sayde thus. I sawe myne holy fader wyth
myne unworthy syen that blesyd sight. The whiche it is no doubtre
but that ye sawe it also moche and more clerly / for lenger and nerer: &
more worthy. And therwyth bethe the bifhop and he wyth s^re tearys
comonyng goestly a greate whyle togader after at the couns
cil of the bifhop / and byddyng for to kepe the forsayde vlysion pres
uly: the clerke becam a religyous man . and after hooly huyng he
went to blys euerlastynge amen.

Touchynge the scoundre cause of myracles and maruylis shewed in
this blesyd sacrament of goddys body. that is to say, to couerti them
that ben of luyssylyng into the true bysme. First we rede in the lyfe of
saynt **G**regory the pope and worthy doctour in this maner of sentenc
ce. There was a matrone of Rome the whiche eury sonday offred to
saynt gregory exteyn lous of b^redde wherof was made goddys bo
dy. And vpon a day whane saynt gregory wolde haue comuned the
forsayde woman wyth one of them that was consecrate / and made
goddis body saynge after the comon use of holy church i these wordis
the body of our lorde ihesu cryst kepe the in euerlastynge lyfe. She bra
ste oute in a discolute laughter. And than saynt gregory wythdaw^re
the holy **S**acrament fro hir / and kept it into the ende of the masse and
after before the people he asked the matrone why sh^re lough. And than
she sayde. because thou clepist it goddis body the b^red that I made wi
th myn o^rene handys. And than saynt gregory fell downe into hys

þayers to almyghty god for the my blyue of the weman. And after
that he rose vp he fonde the sacrament tourned into the lykene of a si-
ger in fleshe and blode: wherþo:ughe the weman was from hit my
blyue tourned into the true blyue, and after wyth the selue sacrament
by the prayer of saynte gregor:ye tourned into lykenesse of blode as it
was before: she was conþimed þ more stysly set in true blyue of thy s-
blessyd sacrament and also other thowoughe hym to the worþyp of the
hyghe gracyous auctour þ worker therof our lord Ihesu cryst ame.
¶ To thyself purpos accordyng also I fynde wryten in the forþayd
lyfe of saynt Hugh: That vpþ a tyme as saynt Hugh was goyng tho
rughe fraunce he was inuned for: the tyme in a towne that was called
Joye there cam to hym the parysshe preste of the towne the whiche
was an olde man: þ a reuerent in syght þ wonder lene for great penance
þ doyng for: hys synnes as it was supposed þ herof it solowethe aff
in processe the whiche I take as in shorte wordes to our purpos þ the
same preste tolde vnto hym self in this maner: whanne I was made
preste but neyther yeres ne maners accordyng to that worthye degré/
þorugh temptation and syryng of the fende I felle into a great de-
deiy synne I contynued wythout contrycyon and confessyon that it is
horryble to here: so that I was poluite in body and soule and goostly
blynde þ seke in the feyth. I vled bodily to syng my masse þ dred-
nat to trete and receyue that worthye sacrament of crystes preciouſ fles-
he and blode. And vpon a daye as I was at my masse in tyme of the
Consecration fel to my mynde the great þ horryble synne the whiche
I had so long tyme contynued and among other wretched thoughtes
of my blynde herte I thought in this maner. Lord wheder that pre-
cious body in fleshe and blode of my lord Ihesu the whiche is called
the bryghtnesse of euerlastyng lyfe and goostly myrrour of the gods-
hede wythout wenne is nowe made treated and receyued verelye of
me so vyle þ abhomynable a synner: and so hauyng suche vñchristy-
thoughtes: whanne it cam to the tyme of the fracyon: and as the vse
is I had broken the ostie in two: Anone fleshe blode rame out therof
and that parte whiche I helde in myn hande was tourned into fleshe
and oueralle wete wyth the rede blode. And therewythe I leyng this
was alle astonyed and abashed and almoste out of my wyt and so as
for looste the counsele of alle reason alle that I helde in myn hande I
lete it falle dwene into the chalyce: there was than to see and yet nowe
that is a wonderfull myacle that is to say: wyne tournyd openlye to
mannys syght into blode: and brede into fleshe declarynge expeslye
the fourme and the soþfastnesse of thyss blesyd sacrament Farþer more
he sayde. whanne I saw thyss maner of lykenesse abyde styl wythout
any tournynge or chaungyng I durst no more touche therm: but p-
uelyc I hylded the chalyce wyth the patent and the patent wyth the

corporas. And after the masse was done / and the people alwey passyd
I lete the chalice wyth the holy relykes that yit in this day ben con-
teyned therin in a conuenient place belyde the aulter wyth due reuer-
ce to be kept. After this I went to the pope and made to hym my con-
fessyon wyth sothfast tellynge of all the cas before sayde and of all my
synnes: and after he had enioyned me penaunce and due satysfactyon
he assayled me and lete me go. And so after the myracle publyshed: I
knowen there came fro dyuers countrees many folke to see the preccy-
ous relykes wyth greate reuerence magnyfynge our lorde that alone
worcheth suche hys myracles and marueyls. And thanne at the ende
he forsayde preest prayed the Clerkys of laynt Hughe: to the whiche
the tolde al the forsayde tale/ that they wolde also telle it unto hym/ so
that he myght he holpyn as anenst god thorough hys holy prayers /
Whanne they hadde so done. suppolyng that he wolde with a gret de-
syre haue gone for to see the forsayde marueylis. He answeryd in this
maner sentes: that is worthely to be notyd touchynge the feith of this
hooly sacrament. well he sayde in the name of our lorde. Late theym
haue to theym selfe the tokens of their mysbyleue: what is that to vs
of these thynges whether we that cueryday sene wyth the truest in-
sight of our soule all holy/ and fully this heuenly sacrifice haue in mar-
ueyle the pertyculers ymagys of thys gylte of god. And who saythe
nay but late hym gosse the lytel lunal porcyons therof wyth hys body
ly ire that leeth nat all the hoole wyth hys Inner goostly ire. And
Whanne he had thus sayde gyuyng his bleslyng to the preest at hys
goyng. After he reprehendyd hys meny for ther curiosite/ and nat on
ly stabled theym in bylue: but also declared openly that tho thynges
that our feyth techeth vs: shulde be vnderstande / and holde more cer-
teynly of true biseuynge men than tho thynges that this erihely light
by reason sheweth to bodily sight. Thus our lorde Iesu of his specyall
grace by open myracles and marueyllis sheweth in thys blesyd sacra-
ment drafeth some folke oute of their mysbyleue and stablyshed and
strengthed in true biseue as it is nowe shewed in two dyuers maners
Touchynge the thirde cause of shewynge myracles / a marueylis in
this blesyd sacrament that is to open preef of the greate vertue therof
in delyueryng of peynes and sauynge fro bodily myschief and goostly
Saynt gregory telleth in his dyalogus / and also in an Omely upon
that gospel of Luke. Si quis venit ad me. Howe there was nat lon-
ge before his tyme a man taken by enemynys and ledde into farre cou-
tre and there layde in prylon / and sette in harde bondys longe tyme.
And after many dayes hys wyfe that herde nomore of hym and sup-
posed that he had be dede lete syng every weke a messe / and offred the
sacred host for hys soule / and as oft as the masse were so done for hys
soule so oft tymes his fetters and bondys were losed in that prylon
For longe tyme after whan he was delyuercyd out of prylon and came

home into hys owne countre he tolde his wyfe with gre. marueyle how
that certeyne dayes euery weke his bondes were lowled & vnbounde
& hys wyfe beseley countynge and notynge the same dayes vnder stode
Welle & had knowlege that as oft she lete offre the sacrid hoste for hym
so oft was he losed & hys bondys vndone & than the forelayde saynt
gregorye concludeth in hys sentence. Wherfore dere bretherne herof in
certeyne consyderacyon take and gader into your mynde of the sacryd
hoste that is offred of vs howe moche it may in our selfe vnynde goz
stely the bonde of our hert syth that it offred of one man was of so gre
at vertue that it myght lose in another the bonde of hys bodye Wher
fore moche orweth every prest to loue for to syng his masse oft tymes
and for to dyspose hym thereto be in clene lyfe contrayon and confessi
on. To this same purpos also the forelayde saynt gregory telleth i hys
boke called **Dyalogus**: howe vpon a tyme whan a bishopp was i the
se towarde rome there cam vpon hym so great a tempest that he was i
despayre cuer to escape and come to londe: the shypman that was in a
lytel bote folowynge the shyp after that the rope wher the bote was
bounde to the shyp: by vysolence of that tempest was broken sodeynly
Wyth the same bote he was cast so amonge the wavys of the see that
they sawe no more of hym. And than after whan the bishoppes shyp
after many peryls was dryuen to londe i a certeyne Ile the thyrd day
he went by the see syde beseley lokyng whethir he myght hane sene the
bote or the shypman before: sayd but he myght nat haue syght of them
in anye party of the see supposyng that the shypman was drowynyd.
and dede hauynge gret sorow for hym he lete syng a masse for hym &
offre the helthefulle sacrament of goddys body for the assylyng of his
soule and afterwarde in the sayde shyp restored he toke the se towarde
Italye and whan he came to the haunc of rome there sodeynly he foun
de alyue the sayde shypman that he wende had be dede wherof gladde
and ioyful he asked hym in what maner he myght lyue so many day
es in so great perylle of the se. And he answered and tolde howe oft ty
mes in the fodes of that tempest he was cast vp and downe nowe abo
ue the bote fulle of water and nowe vnder and at the last what for tra
uayle and what for fastynge whan he was so ouercome and nere dede
that he wist neyther for soþ whethir he slept or awoke sodeynly hym
thought that one appered to hym in myddes of the se & gaue hym bre
de to eate the whiche as sone as he had eten he toke strengthe And sone
after in a shyp that cam therby he was taken and brought to londe.
And whanne the Bishopp had asked hym and vnderstode the day in
the whiche he had receyued the same brede and was reuygored than
knewe he wel that it was the same day in the whiche he lete the prest
syng for hym & offre the sacryd hoste in the forelayde Ile for his soule
Thus shewthe our lorde Ihesu cryste openlye by myracles and mar
ueyles the souereyn vertue of hys blesyd sacrament and that nat one

ly in help yngē and sauyngē of men alyue as it is nowe here before sayde. But also that is more to charge in losynge and vnbyndinge of soules that haue passyd out of the fyre of purgatorye: as the selfe laynt gregory tellethe in the forslayde boke playnly of a monke that for the synne of propertye was in the peyne of purgatorye: and after the sacred host was offred for hym xxx. dayes he was released and delyuered out of peyne. ¶ And also howe another soule was delyuered out of peyne by vertue of that blesyd sacrament offred for it all the dayes of a weke. ¶ there may we see openly preef of the passynge profyte and vertue of spccyall masse done and songe bothe for the quycke and the dede for as the selfe laynt gregory sayth the holy sacred host syngulerly and souereynly helpeth to vnbynd our soules fro synne and most pryncipaly pleaseth the kyng of heuen and maketh hym soite vnto vs: whanne he cometh to dene vs, so that it be suffred wyth terys of compunctyon/ and cleynes of herte: for he that in hymselfe rysynge fro deth shall never dye: yit by this blesyd hoste for vs suffrethe in his mystery. for as oft as we offer to hym the host of his passyon so oft we make newe to vs his passyon to our vnbyndyngē fro synne, thus our lordes iisus cryst full of mercy and shedyngē to vs souereynly hys endles mercy in mākinge and gyuyngē of this most precyous & goostly mēte of his blesyd body Worsheth in dyuers maners as it is layde hys marueyles/ & myracles openly shewēd in this excellent sacrament and yit contynus eth peculi and wonderfullly ther hevouchelaue in them that by true bylue loue and drede hym. But this loue and drede wanterthe many great clerkyss the whyche lene so moch vpon ther owne kyndly reason and the pryncyple of philophye that is manys wyldeome groudys only in kyndly reason of man that they wol nat leue the true feith taught by holy church of this blesid sacrament. & therfore they tele nat yē soothfast confortable effecte of the marueles/ and myracles beforeslayde neyther open nor preuy touchyngē this holy sacrament wherfore moche folke is dysceyued in that party that rather gyuen credence to that a great clerke techeth accordyngē to kyndly reason rather than to that holy church techeth therof only in bylue aboue reason: for there maye no man soner arre by bylue of the sacrament of holy churche & specyal ly in this hys wonderfull sacrament of cristys precyous fleshe & bloode than may gret clerkyss. But they haue grace of true mēkenes and so we drede therby they leue their owne wytte and kyndly reason and submyt them soudly by true bylue & doctryne of holy churche that gra ce graunt vs specyal god of his great mercy in these laste dayes that ben as it semeth nyc to the comyngē of antecrist and hys dyscyples yē whyche shall pryncipally sende to destroye the true feythe of this blesyd sacrament and that by great clergye of manys cunyngē & by mēuerelys and myracles worshynge: as laynt Gregory in hys mōrallys vpon that wōde of cryst in the gospell spekyngē of antecrist/ and hys

discypples sayth in this sentence. There shalle ryse by fals crysten men
and fals prophetys and they shalle shewe and worke greate sygnes &
wonders in so moche that they that ben goddys owne chosen folke: if
that it may be shalle be brought in vnto errour So thely saythe saynt
gregory. Nowe our true martyrs worke grete marueyles what tyme
that they suffer greate tormentys & peynes. But than that is to saye
at the comege of antecryst & of hys dyscyples whan they gyue tourmentes
and peynes they shalle also therwyth worke myracles. Let vs tha
thynde and haue i mynde what temptacyon of manny's thought that
shalbe whan the meke martyrs submytteth his body to tormentys:
and neverthelesse the tourmentour before his iyen worketh his myra
cles: whoos vertue shalle thanne be so sadly grounded in byleue / that
he ne shalbe moued i his thought what tyme that he seeth that he that
tourmenteth also therwyth by sygnes and myracles openly sheweth
For than shalle antecryste be hygh in worship by marueleous worki
ng and harde and sharpe by cruelte of tormentige. These be the wor
des of that holy doctoure saynt gregorye and many mo spekynges of
the wonderful myght of antecryst and of hys dyscyples and the great
temptacion that shalle be that tyme amonuge the crysten men And it is
lykely by reasō that as the moste confort of our crysten byleue standeth
in this moste excellent sacrament of crystes body. So antecryst and his
dyscyples shal principally worke into the destrucciōn f yrst of the true
byleue of thys blesyd sacrament in these foresayd two maners that is
to say by clergye and cuydence of worldly cunnyng acordynge to na
turalle reason: and by marueyles & myracles working in fals decepi
on. And of the fyrst maner of workige we haue sene in our dayes how
the dyscyples of antecryst: that ben called Lollardes haue made moche
descencyon and deuysion in holy churche and put many men in errour
of thys blesyd sacrament by the false doctryne of theyr Mayster the
Whyche thorughe his great clergye and cunnyng of philosophie was
decyued in that he gaue more credēce to the doctryne of Arystotle that
standeth onely in natural reason of man than he dyd to the doctryne
of holy churche and the true doctours therof touchyng this p̄evious
sacrament. For Arystotle techeth as kyndely reasō acordeth that the
accedentes of brede or wyne that is to say the colour the sauour and lo
forth of other may nat be but in substānce of brede or wyne aft theyr
kide. But the doctryne of holy churche is that i this blesyd sacrament
by specyal myracle of our lorde god aboue kyndē: the colour the sauour
and al the other accedentes of brede and wyne ben therewhout their
kyndelye subiect: that is to say wythout the substānce of brede and
wyne that was before the consecracyon. And for as moche as thys
doctryne of holy churche is ageynst the principles of Philosophie that
is natural science therfore the mayster of Lollardes reprouyd it / and
scorned it. And so he erreth hymself and made many other to erre tois

thyng the byleue of this holiest sacrament/ the whych gyuen more credence to hym for the opynyon of hys great clergie than to the true doctrine of holy churche.

And yet thus in our dayes hath the antecrist wrought i the first manere beforesayde by this fals mayster of lollardys. And many other of his discyiples to destractyon of true cristen byleue: touchyng this blesyd sacrament of cristen body/ and many other poyntis ageynst holy churche withoute the secounde maner that is to lay werkynge of marueyls/ & myracles. For and antecrist had had in hym so gret power that they had wþt their reasons also wrought marueylis/ & myracles: it had be lykely that holy churche and true byleue specyally of hys blesyd sacrament in great ptye had be destroyed for the vñstablenesse of the moost ptye of the people/ nat wþtstandyng the greate marueylis/ & myracles many that our lord had shewed here before in this holy sacrament as it is sayde to strength vs and stable vs in the true byleue y^e holy churche hath taught vs therof. In the whych byleue by resol we shulde be so sadly set that after the sentece of the apostle Poule, though there came downe an aungel from heuen and shewed vs the contrary we shulde nat gyue credence to hym but holde hym as cursed, but soth iels that there may no true aungell shewe the contrary of the byleue of holy church, and therfore he that so doth is the aungell of sathanas/ & nat of god as ben all the fals lollardys the whiche haue neyther trwe dyede nor perfyte loue of our lord ihesu / and therfore they feele nat the goostly sweetnesse of thys heuenly mete of this precious body/ ne the lykyng in ynde of his marueylis shewed in that blesyd sacrament, but we thorough grace stande in true byleue as holy churche hath taught vs in this souereyne holiest sacrament wþt goostly lykyng of soule haue we in mynde nat only the marueylis and myracles wþtyn/ and prechyd of that holy sacrament in dyuers maners shewed: as it is beforesayde, but also consyder we howe that our lord ihesu of hys unspakable goodness shewed vnto mankynde.

Che gyueth hym selfe to vs every day bodily in that precyous sacrament as in a conclusyon/ and moost specyal mynde of his blesyd lyfe to the souereyne confort and helpe of our wretchedyng lyfe/ the whiche is full of temptacions and aduersyte wþt many ennemyes. Wherfore it is speedfull to vs contynually to crye after helpe of the souerayn vertue of thys blesyd sacrament by the wordes that holy church syngeth in the ympe of this sacrament thus. O thou helthefull host that openest the doore of heuen the hatayls of our ennemyes oppresyd & ouerset vs. Wherfore gyue vs strength of wþtstandinge/ and bryng vs thy helpe vnto their ouercomyng. Also to wþtstandinge of temptacions/ and ouercomyng of vices to getyng of vertues/ and encreasynge of faruent affectyons of our lord ihesu as for a full ende of al hys blesyd lyfe before wþtyn.

Chere foloweth a short deuout prayer to iesu cryst & his blesyd body
in the sacrament of the auiter the whiche oweþ to be sayde in presens
of that holy sacrament at the malle with inwarde deuocyon.

CA deuout prayer to the holy sacrament.

DEyle holdest body of our lord iesu cryst that art nowe sothfast
þy contyned here in this moost excellent sacrament. I knowles
ge the my lord god wythe my mouthe I loue the wryth alle my herte
& I desyre the with all the inwarde affectyon of my soule.
I beseche the swete ihesu that thou vouchsaue of thy soucreyne good
nes this day so benygly & gracyously to belyte my seke soule destryng
to receyue the goostly our helthfull sacryfice & well of al grare. So y^e
I may wyth gladnes fynde medycyne & helth in body & soule by ver
tue of thy blesid þlence. Beholde nat lord iesu to my wyckednes and
many folde neglygencys & my great vnykynnes; but rather to thy so
uereyne mercy & endles goodnes, sothely thou art that holy lambe wi
thout wene of synne that this day is offred to the euerlastynge fader
of heuen for the redempcion of all the worlde. O thou swetest manna an
gels mete, o thou most lybste goostly d^rynke: bryng into myn inwar
de mouth that hony swetest of thy helthfull þlence. Kyndyl in me the
feruour of thy charyte; quenche in me all maner of vices. Shed into me
the plente of vertues, encreas in me the gift of graces: & gyue me helth
of body & soule to thy plesynge. My god I beseche the that thou wylt
so gracyously bōwe the & fro thy hye heuen nowe come downe to me:
that knytted & loyned to the be made one spryrite with the. o thou wox
þyphul sacrament I beseche the that all myn ennemyes be put alwey
fro me by the strength of the & all my synnes forgyuen: & all wyckyd
nes be excludyd by the blesyd þlence of the. Goode purpos lord thou
gyue me: my maners thou correcte & amende. & all my werkys & dedis
thou despose in thy wyll. My wyttyss & vnderstandinge by the swet
te iesu be made here clere wyth a newe light of grace. Myne affectyon
be enflamed with the fyre of thy loue & my hope cōforted & strengthed
with this blesyd sacrament so that my lyfe here pfyte euer in amdyn
ge to better: & at the last fro this wretchyd worlde wyth a blesyd dep
tyng that I may come wyth the to the lyfe euerlastynge iesu lord by
the vertue and grace of thy lyfe blesyd wythoute ende Amen.

CIhesu lord thy blesyd lyfe helpe & confort our wretchyd lyfe Amen
CIn omni t^rbulatione temptatione/necessitate et angustia; succurre
nobis p̄issima virgo maria. Amen.

CEmprynted by Rychard Pynson.

A2

Richard Spence Ledersteller of London
Warden of the Chappell of Saint Etheldreda



• & chargys cyfe

comesque is est
M. 1513
comesque

